

CHRISTIAN COURIER

May 28, 2001

A Reformed Biweekly

No.2665 \$1.60



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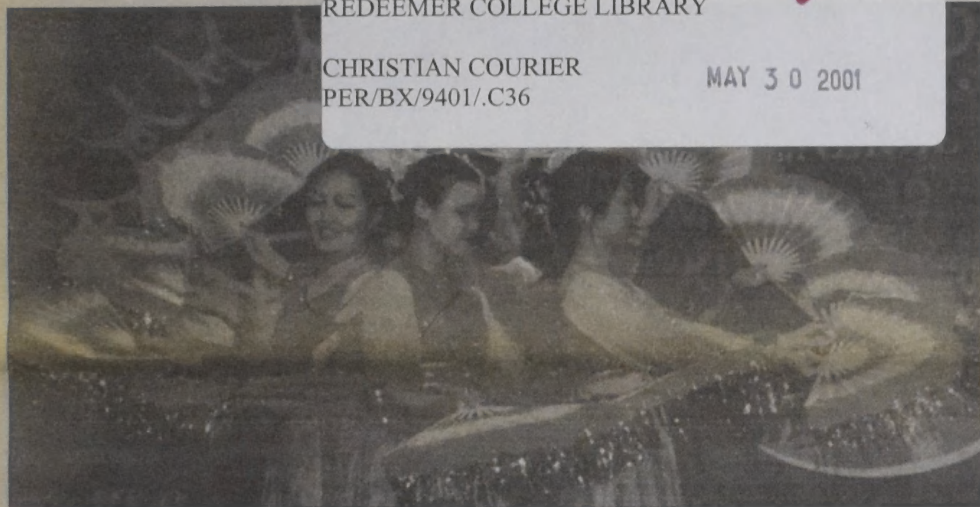
56th year of publication

World Evangelical Fellowship celebrates 50th anniversary

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"Beautiful Colors of Malaysia" - members of the Christian Dance Fellowship of Malaysia entertain delegates at the World Evangelical Fellowship's 11th General Assembly, JW Marriott Hotel, Kuala Lumpur, Malaysia, 4-11 May 2001

Harry der Nederlanden

KUALA LUMPUR, Malaysia — The World Evangelical Fellowship celebrated its 50th anniversary by redefining itself. It changed its name to the World Evangelical Alliance to emphasize a more pro-active, engaged attitude toward the world. About 600 evangelical leaders from 84 countries attended the week-long assembly that opened May 4 in Kuala Lumpur, Malaysia.

On the opening day the assembly was addressed by Prime Minister Datuk Seri Mahathir Mohamad of Malaysia, a Muslim, who made an impassioned plea for an end to inter-religious strife. "Intolerance breeds injustice," he said. "Injustice invariably leads to rebellion and retaliation, and these will lead to escalation ... Making reconciliation almost impossible."

Wherever such strife occurs,

he pointed out, extremists keep invoking real or imagined injustices to incite further rounds of hostilities. "Most of us are still fighting each other because in the distant past our ancestors had fought."

"We are now at the beginning of a new century," he exclaimed. "It is a good time to resolve to break away from the tragedies of the past and to build on the realities of the present."

Dr Mahathir also called for leaders of different religious groups to begin a process of dialogue. He said: "In multi-racial, multi-cultural Malaysia it is also worthwhile for religious leaders to revisit their roles as we move into a new era in the development of society. The greatest contribution they can make is in promoting religious tolerance among their followers."

See WEF p.3...

Sex trafficking grows as global human rights issue

(Newsroom) — Coerced, kidnapped, or coaxed with false promises, millions of women and children are sold into prostitution and sexual slavery around the world every year. Their numbers are growing, warn a host of international agencies and governments, fueled by the fall of communism in the former Soviet Union and rampant poverty throughout the developing world.

Sex trafficking, observes Nigeria President Olusegun Obasanjo, is another form of slavery. "Child labor and women trafficking are very much akin to the slave trade era of the 18th and 19th centuries, and we must take the battle with the same doggedness that we took against slave trade," he told civil society leaders attending the first Pan African Conference on Human Trafficking, which met in Abuja, the nation's capital, in February.

Trafficking is a global human rights problem, experts agree. The

United Nations Children's Fund (UNICEF) estimates that 1 million children are forced into prostitution in Southeast Asia alone, and another 1 million worldwide. An estimated 250,000 women and children from the former Soviet Union and Eastern Europe are trafficked into Western Europe, the Middle East, Japan, Canada, and the United States each year. Tens of thousands of Latin American women are tricked or sold into prostitution every year. Estimates by the U.S. government put the number of women trafficked into the country at 50,000 to 100,000 annually. Another 40,000 to 50,000 work as prostitutes in Japan, according to the United Nations report "Global Report on Crime and Justice," published in 1999.

Numbers on par with 1700s slave trade

"The numbers may soon be on par with the African slave trade of

the 1700s," Laura J. Lederer, director of the Protection Project at Johns Hopkins University, told a U.S. Congress subcommittee. The Protection Project is building an international database of laws on the commercial sexual exploitation of women and children. Economic and sexual slavery "is a highly lucrative global industry controlled by powerful criminal organizations, such as the Yakuza, the Triads, and the Mafia," the UN report said. "These groups ... amass an estimated \$7 billion a year while making use of electronic technology to expand their networks in developed and developing nations."

Illicit trafficking is expanding through the use of child pornography on the Internet and low-cost Internet advertising of the commercial sex trade that attracts sex tourists and pedophiles, Carol Bellamy, UNICEF executive director, told representatives of governments and

civil society gathered in Tokyo last year to consider strategies for combating the problem.

It is a worldwide, multi-billion-dollar industry, Bellamy told the officials. "Boys and girls are favored targets for sexual exploitation, and groups with low social standing are often the most vulnerable, such as minorities and refugees."

Trafficking most often originates in countries with poverty, few opportunities for women, and few laws to prosecute traffickers, Lederer testified before the U.S. Congress subcommittee. "Women and children are trafficked to countries where prostitution is legal or tolerated, and where there are few protections for children or women who have been trafficked."

"These girls are exploited because they are young and poorly educated," lamented Mickel Edwerd, a program officer at the United Nations Drug Control Program

(UNDCP) office in Nairobi. "Networks and people who have contacts to traffic drugs are also using them."

Many girls lured by promises of work

Like many African women desperate for work, Latifa Mohammed left Kenya in 1998 at age 19 for a job in Germany that required no education or experience. "I jumped for the offer, because it sounded so good," she recalled. But once she and four other women arrived in Germany, their identification papers were confiscated and she was forced to work as a prostitute.

"There are many Kenyan girls working as prostitutes in Europe," Mohammed said. "The majority of them got here by being tricked. Some of them

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News

Sex Trafficking

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fall prey to marriage offers to white men. The marriage turns out as a trade for prostitution."

Religious groups and aid agencies in much of the developing world are appalled at the extent of the problem, which they say is fueled by extreme poverty.

Ellen van der Hoeven, a volunteer at Jerusalem's International Christian Zionist Center, described the plight of one woman from Ukraine lured to Israel with the promise of a job as a masseuse earning \$1,000 a month, a fortune compared with the \$30 a month she earned at home. The recruiter provided "Anna" with a forged Israeli visa, but once in Israel her passport was taken, and she was driven to a guarded apartment. There Anna learned that she had been sold into prostitution and that she would have to work off the \$6,500 purchase price as well as have sexual relations with her owner and his friends.

Fearing authorities and pimps

Fearing both the authorities and her pimps, Anna worked for a year in various brothels, apartments, and hotels. She was sold several times, with each new owner requiring her to work off the purchase price. When she got pregnant, she was referred to the Christian Zionist Center. "Now she lives in the houses of our supporters — actually she is hiding from the pimps — and we are trying to arrange the proper travel documents and raise some money so that she could get home," van der Hoeven said.

"The moment these people are through with these girls, they dump them in the middle of nowhere without any travel documents or any other form of identification," observed Lorna Rupia, executive director of the chapter of Solidarity with Women in Distress, an international Catholic organization that rescues, counsels, and rehabilitates commercial sex workers. The Kenya chapter is based in Mombasa, Kenya's most popular tourist destination.

As many as 500,000 African women may be involved in sex trafficking every year, some African authorities estimate. Some go willingly to earn money in European brothels to send back to their impoverished families; many others are deceived by the promise of work, only to wind up as prostitutes. Most who seek work outside their countries do so with encouragement from their families, said Emma Kagethe, a gender program officer with the National Christian

Council of Kenya. "A woman, in the African context, is responsible for feeding the family," she said. "Many young girls are drawn out of school to go work in households to bring income to the family."

Governments must be more vigilant

"Where is the government machinery as this is happening?" asked Anthony Njue, head of the Catholic Justice Peace Commission in Kenya. "Slavery ended many years ago, and the church was in the forefront in the fight against it."

Governments must address unemployment, which especially hurts women, and be more vigilant in assessing the legitimacy of work offers in foreign countries, said Pastor Gregory Kivanguli, director of education at the Nairobi Pentecostal Church Academy. "Deceiving these young girls is wrong before the eyes of God," he said. Kenya does not require its citizens to register if they plan to work outside the country.

Thousands of Nigerian women work voluntarily as prostitutes in Germany, Belgium, the Netherlands, Saudi Arabia, and Ukraine, but the majority live in Italy, where an estimated 10,000 Nigerian girls work. Ambassador Jack Okpoyo estimates their number at about 10,000. Italian media report that Nigerian prostitutes account for half of all foreign nationals living in Italy. Nigerian authorities assert that Edo state produces about 90 percent of Nigerian prostitutes living abroad.

Italy's deputy ambassador in Nigeria, Maurizio Bungaro, said the problem began in the late 1980s when his country was importing migrant workers. "Nigerian women went to the central Italian region of Campania to pick tomatoes, but gradually the girls were attracted to the large cities of Rome, Naples, and Florence, where they found a high demand for their charms. So high, in fact, that on one occasion, Italian prostitutes publicly protested against encroachment in their turf by Nigerians."

Hajiya Aisha Ismail, Nigeria's minister of women affairs and youth development, notes that many women who leave the country in search of employment resort to prostitution to survive. "I am not trying to make excuses for these girls, but the fact is that some of these women were tricked with offers of jobs abroad by some unscrupulous elements only to be sold into prostitution," Aisha said.

Many Nigerian women, however, work as prostitutes voluntarily. Kingsley Oboegbulem, who works in public relations, says,

"Suddenly young ladies from poor homes you normally see ... disappear only to re-surface after a few years with a lot of money. Parents and husbands even encourage their daughters and wives to go into it because of the enormous amount made from the prostitution."

The realization that large numbers of women from Nigeria's Edo state were leaving the country in the last decade to work as prostitutes prompted action on several fronts. Titi Abubakar, wife of Nigeria's Vice President, launched the Women Trafficking and Child Labor Eradication Foundation last year, calling the campaign "a clarion call to invoke the spirit

and stir the conscience of humanity against trafficking in all forms."

In February 2000, the wife of the Edo governor announced the Idia Renaissance to tackle prostitution and other social ills in the state. "The campaign is on one hand a moral crusade and on the other hand an economic crusade," she explained. Seven months later, the state banned prostitution and made it illegal to provide any financial, physical, or material assistance to those who travel out of Nigeria for the purpose of becoming a prostitute. The penalty is two years imprisonment or a \$200 fine.

10,000 women trafficked

Experts in Israel estimate that 10,000 women have been trafficked into the country in the last decade, although the number last year alone was about 3,000. Most of the women come from the former Soviet Union, with some from Brazil, Turkey, and South Africa. Not all of them remain in Israel; some are transported to the Palestinian Authority, Jordan, and Saudi Arabia. Israeli journalist Arkan Kariv, who recently did his Army reserve duty at the Israeli-Egyptian border, told Newsroom that he helped detain a camel caravan that was smuggling Russian women from Egypt through the Sinai Desert into Israel.

More than 154 countries have laws that at least minimally target traffickers by prohibiting the procuring of women and children for



Au Salon by Georges Rouault (1906).

prostitution or forced labor, said Lederer of the Protection Project. "However, these laws are often poorly, if ever, enforced," she testified before the congressional subcommittee. "In fact, we find that the prostitution laws, which are aimed at women and children, are enforced, while the procurement laws, aimed at the traffickers, are almost never invoked. In addition, few countries have the kinds of laws that protect victims of trafficking, or services that will help them recover and get on with their lives. As a result, women who have been forced into prostitution often end up in jail awaiting deportation and go back to their homeland sick, drug-addicted, unemployed and unemployable, and filled with shame and fear."

Israeli attorney Victor Tsipris told Newsroom that charges against pimps do not include trafficking in women. "One reason for the lack of sustained attention by the Israeli government and media is that prostitution is not illegal in Israel," he said. "What is criminal is procurement, which the law defines as taking some or all of the profits of a woman so engaged. Yet in the case of trafficked women, it is the prostitutes who have been consistently punished by Israel's law-enforcement agencies — as illegal aliens — by being arrested, detained for weeks, and deported, while the owners of brothels have often gotten off scot-free." Until recently, Tsipris said, Israeli police refused

to take the statements of prostitutes: "They said it would be her word against that of her pimps, and they couldn't build a case on that."

"There is at least one positive change we have already," said attorney Tsipris. "Officials are now clearly speaking of trafficked women as victims and of the need to prosecute the traffickers and pimps, rather than the women they victimize."

Last year the U.S. Congress passed the Victims of Trafficking and Violence Protection Act which criminalizes trafficking with respect to slavery, involuntary servitude, peonage, or forced labor, increases prison terms for all slavery violations, and requires courts to order restitution and forfeiture of assets upon conviction.

The conference on human trafficking recommended that governments strengthen enforcement of laws and policies, address the causes of trafficking and cultures that oppress women, and promote gender equality. There are numerous international agreements against trafficking in women and children for prostitution and forced labor. But without consistent, aggressive enforcement, experts say, those agreements are ineffective.

"Brothel keepers are impervious to the power of the international community's resolutions, treaties, covenants, and protocols, unless these impact the conduct of the police officers or constables in their streets," Gary A. Haugen, president of the International Justice Mission, told two Congressional subcommittees. The Washington, D.C., agency is a Christian ministry that provides a hands-on, field response to cases of human rights abuse referred by faith-based ministries around the world. "... Every local law enforcement jurisdiction a round the world makes a choice between being the friend of forced prostitution or the enemy of forced prostitution. Of course, choosing to do nothing is choosing to be its friend. Therefore there must be forces at work to move local law enforcement to change sides to become the enemy of forced prostitution."

News

WEF redefines itself

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One such effort at dialogue has been going on since 1993 as a theological consultation between the WEF and the Vatican. A joint statement, assembly participants were told, will be issued next February addressing: the authority of Scripture in relation to that of tradition; justification by faith; communion among divided churches; and evangelism and proselytism.

WEF member, Dr Tom Oden, who also edits the Ancient Christian Commentary series, said: "The testimony of the shared tradition of the Early Church Fathers is one of evangelical conviction and passion. Both sides of the dialogue need to rediscover the witness of the earliest church, before the heavy accretion of tradition, in both Catholic and evangelical circles."

George Vandervelde, secretary of the WEF team, added: "Relations between evangelicals and Catholics vary considerably across the world and are dependent to a great extent on whether the Catholic Church is dominant, oppressing or marginalizing evangelicals; or whether the Roman Catholic Church and evangelicals are of comparable size. Where this is the case you often find evangelicals and Catholics cooperating."

He added: "The new reality is that evangelicals have a greater affinity with Roman Catholics than they do with other Protestants in liberal mainline churches, because both Catholics and evangelicals accept biblical truth."

Plans were made for a meeting of church leaders to convene in Izmir, Turkey in November to create a network that has been dubbed "the refugee highway." Participants will look at ways to identify and improve relations among agencies, churches and groups working to address the land, air and water migration routes taken by displaced people fleeing homelands ravaged by war, disas-



Datuk Seri Dr. Mahathir Mohamad, the Prime Minister of Malaysia

step in the formation of an international network of refugee ministries.

Such a network would allow Christians to share information and launch advocacy campaigns targeted at churches.

Obligations as wealthier nations

"There is a push towards making national security and the economic well-being of countries like Canada, the United States and the European Union the overriding factors in how refugees are treated," said Tunnicliffe. "We have obligations as wealthier nations and as countries that signed the Geneva Conventions to protect refugees, but more importantly, we have obligations as Christians."

The United Nations estimated that 52.5 million people worldwide lived in refugee-like conditions in 1999. Technically, the number of refugees was 22.5 million, because the others are termed "internally displaced persons."

The assembly also unanimously passed a strongly worded statement calling on the churches to denounce do-

ters or persecution.

Geoff Tunnicliffe, chair of the Evangelical Fellowship of Canada's task force for global missions, will be chairing the "Refugee Highway" consultation. He hopes the event will be the first

mestic abuse from the pulpit, to protect and provide for those in need of safety, to offer healing for victims, and to admonish offenders.

A report published by the women's commission revealed that incidents of violence against women are nearly as frequent in church circles as in the rest of society.

Winnie Bartel, chair of the women's commission, stated: "Christian believers worldwide tend to ignore, minimize and deny the abuse that is rampant in families of faith. Churches provide few resources for victims of abuse. Moreover, believers are discouraged from using available community services. The potential of emotional and spiritual healing is sacrificed to silence."

"We need to take the initiative on this issue, and show the world that the Church has the mechanisms to offer hope and transformation," said Bartel.

A greater commitment by evangelicals to look less at themselves and more at society for the betterment of the community was the highlight of this year's General Assembly, Dr. Agustin "Jun" Vencer told a press conference on the final day of the WEF 11th General Assembly, which concludes tonight in Kuala Lumpur, Malaysia.

Dr. Vencer cited WEF work with refugees, Third World debt and domestic abuse as evidence of this social concern.

Founded in 1951, the WEF is a global cooperative of evangelical Christians that includes churches such as the Assemblies of God, Baptist, Lutheran, Methodist, Presbyterian and Full Gospel churches as well as seminaries and para-church organizations. It has offices in Singapore and Chicago, and has observer status at the UN. Its 116 member bodies from 82 countries represent some 160 million Christians worldwide

Pope preaches peace and forgiveness on journey to Greece, Middle East

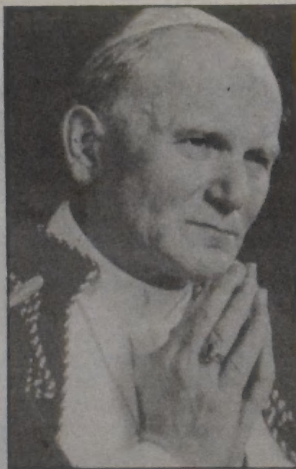
ROME, Italy (EP)—On a history-making trip, Pope John Paul II generated both controversy and admiration after completing a tour of Greece, Syria and Malta.

In the fulfillment of a personal dream, the frail Pope, who turned 81 in May, began the journey on May 4 with a visit to Athens, Greece and concluded the trip May 9 after a visit to the island nation of Malta.

First papal visit since 11th century

John Paul's visit to Greece was the first papal visit since the 11th century. Greek Orthodox demonstrators staged protests in Athens and held signs that read, "Pope Go Home." The reception from Greek politicians and Greek Orthodox leaders was slightly warmer, but historical differences between East and West dominated their comments to the press.

Greek Orthodox Archbishop Christodoulos criticized the Pope's position on several local issues, including the "open wounds" he said still exist regarding the Crusade wars in the 11th through 13th centuries. In an unexpected move on May 4, the Pope asked for forgiveness from Orthodox Christians for abuses against them



CCFILLES

Pope John Paul II

by Roman Catholics since the Great Schism in 1054.

While in Athens, the Pope visited the Arios Pagos hill as part of his retracing the steps of the Apostle Paul. The hill is the traditional site where Paul gave his "unknown god" speech recorded in the seventeenth chapter of Acts.

After arriving in Damascus, Syria on his next stop, the Pope reiterated his hopes for peace between Israelis and Arabs in the

Middle East. "Together we acknowledge the one indivisible God, the Creator of all that exists. Together we must proclaim to the world that the name of the one God is a name of peace and a summons to peace."

On May 5, John Paul II became the first pope to enter a mosque with his visit to the Omayyad Mosque in Damascus. While there, the Pope met with Muslim cleric Sheik Ahmad Kuftaro. Inside the mosque is a shrine which, according to tradition, contains the head of John the Baptist. The Pope again stressed that Jewish, Muslim and Christian residents of the Middle East needed to put aside their differences and work for peace.

Before leaving Syria, John Paul II visited the Golan Heights and offered a prayer in the ruined city of Quneitra. The region was captured by Israel in 1967 during the Six-Day War and later returned to Syria in 1974.

The historic trip concluded May 8 and 9 with a two-day trip to Malta, an island nation in the Mediterranean that has been a haven of Roman Catholicism for centuries. More than 200,000 people gathered for an outdoor Mass in Malta with the Pope on May 9.

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Guest Editorial

Foolishness to the Greeks: the offense of the gospel in Canadian politics

John Hiemstra

Hostility towards Christian language in Canadian politics is bewildering. How can media pundits and leading politicians label the use of faith in the public square as "fundamentalist," "oppressive" or even un-Canadian? Don't they know Canada's Christian roots? Even today, 69 per cent of Canadians agree with the statement: "I feel that through the life, death and resurrection of Jesus, God provided a way for the forgiveness of my sins." How can the public use of faith in Canada be seen as "an American, Christian-right import"?

Why has Christian language become offensive to contemporary Canadians?

A leading reason, no doubt, is the fear that when religion re-enters public life it will inevitably be imposed **coercively** on others. This fear probably prompted Hedy Fry, MP and Liberal Cabinet Minister, to declare during the Federal election that Mr. Day wants to "abuse his political power by making all Canadians believe, as he said, that Jesus Christ is God of the whole universe. I say that is an insult to every Muslim, Buddhist, Sikh, everyone else who believes in other religions."

Christians need to acknowledge that this concern has historical validity. Christians have used the state, at times, to impose their faith on others. At the same time, our society needs to be reminded that the secular

religions of nationalism, communism, fascism, liberal capitalism, and Nazism have been imposed on hundreds of millions and have slain tens of millions of people during the twentieth century! Nevertheless, Christians owe it to our neighbors to explain how our Christian understanding of the state's role will do justice to all and discriminate against none in a religiously plural society.

Pragmatism of the heart

The offense of Christian language, however, is rooted much deeper.

Much of our society is driven by pragmatism. The predominance of this ideology leads most Canadians — many Christians included! — to be puzzled, even bewildered, by the use of Christian faith and language in public debates.

On the surface, pragmatism is an ideology that is committed to 'doing what works.' What can be wrong with that? Who can oppose being practical, especially when this leads to successful living?

Deeper down, however, pragmatism claims to be motivated only by the 'facts' and not by any 'values.' People in a society driven by this ideology believe there are no over-arching norms for truth, certainly none in the public realm. Something is true and correct if it is useful in achieving the factual goals we establish. If an action leads to the desired outcome and effects, then it is the correct action.

Nobody in a pragmatist society asks if a policy is morally or ethically correct. If the action works, it is right. If it achieves our factual goals, it is good.

This is where the confusion with Christian language and beliefs arises. Christian faith orients humanity to the transcendent Creator and to Christ the Redeemer. God sets normative conditions for all of life within creation. There are abiding norms and principles that function as 'starting points' for human action. In other words, Christians speak of adopting healthy and unhealthy ways of life.

At the same time, however, Christians urgently need to address the question: on what issues, and to what extent, is it the normative task of the state to correct these problems?

Perplexing Christian language

The spirit of pragmatism so completely dominates Canadian culture that Christian language was incomprehensible to most citizens during recent election campaigns. In a pragmatist world, for example, what does it mean when Christians want to:

- respect the 'sanctity of life at' both the beginning and end of human life?
- fight 'poverty as a moral wrong'?
- struggle for justice not only in criminal justice (where our society has banished the term) but in the entire political process?
- work for 'ecological integrity'?
- call for 'stewardship in economic practices'?

— speak of 'love' as more than sexual and erotic attraction, that is, as a dynamic way of organising society in opposition to current 'survival of the fittest' tendencies?

— seek 'peace' as more than the absence of war but as the restoration of right relationships in society and between countries of the world?

— work to 'reconcile' peoples, institutions, and communities in Canada and the world.

Tyranny of the goals

The Christian philosopher, Bob Goudzwaard calls pragmatism "the fruit of a disintegrated humanism." The historical humanist movement, which included early Christian humanists, idolised the human capacity to rationally master and shape nature. Even so, humanists continued to respect principles such as freedom, equity, and dignity. As humanism further secularised, however, it pushed **all** norms and values to the side. Today, humanism has disintegrated into pragmatism—we do whatever works to achieve our goals.

Pragmatism no longer understands language that refers to the transcendent reference points for life. It reduces politics to a game of power. Pragmatism tyrannises us into slavishly pursuing society's goals.

As a consequence, Canadian elections have become shallow. They fail to raise normative questions about the **goals** presented by the parties, e.g. is happiness achieved through material prosperity, or, is autonomous individualism a healthy form of society? Nor do politicians ask principled questions about the **means** to our goals, e.g. what is the proper role of the state in current society, or, what are the social, ecological and economic responsibilities of global corporations?

The gospel has become an offense to 'getting things done' in the world, it is truly "foolishness to the Greeks" (1 Cor 1:23).

John Hiemstra is Associate Professor of Political Studies at The King's University College, Edmonton, Alberta.

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

*An independent biweekly that seeks to:
Report on significant events in the Christian community and the world; express opinions infused by Scripture and rooted in a Reformed perspective; provide contact for the Christian community.*

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4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
Tel: (905) 682-8311; 1-800-969-4838
E-mail: cceditor@aol.com

Publications Mail Registration number 09375

We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP)

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 09375. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY, 14092.

Subscriptions:	Canada	U.S.A.
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Education

Parents to get tax credit for religion-based schools

Margaret Dinsdale

TORONTO, Ont. — After decades of struggle for many families, the government of Ontario has finally granted tax rebates for parents who opt to send their children to independent schools, a clear victory for those who support religion-based schools. In the budget announced on May 9, parents will begin to enjoy a tax credit of 10 per cent, up to a maximum tuition of \$7,000, that will rise to 50 per cent with a maximum value of \$3,500 by 2006.

"This is a good thing for Ontario," says John Vanasselt, communications director of the Ontario Alliance of Christian Schools. "We've made presentations to various committees from the Attorney General to the Minister of Finance, and we have got what we've been asking for. This is going to help the 85 per cent of parents in the private system who have middle- to lower-incomes."

Fear of voucher system

Critics were quick to criticize the plan, fearing a United States-style voucher system which has arguably damaged the public system in some areas, an allegation made by Gerard Kennedy, the Ontario Liberal education critic. But Vanasselt dismisses that allegation.

"There is an irrational fear that this move will undermine the public school system," he said. "There

is nothing in this that says the government has not maintained a strong commitment to public education, as they should. This will improve all education because, with private schools in other provinces, it has been shown that there is an upward draft and everyone tends to straighten up."

This is a sentiment also expressed by Elaine Hopkins, the executive director of the Ontario Federation of Independent Schools. She is also the principal of Bishop Hamilton school in Ottawa, a Christian-Montessori school.

"There is no right time to do this, there will be strong opposition from all sorts of people including unions," she said in an interview. "This is offering choice and healthy competition. The Fraser Institute did a study that shows children at independent schools in Ontario do better than in public ones."

The Fraser Institute, a right-wing think-tank, tracked the performance of schools during province-wide testing of certain grades, a trend that disturbs Gerald Vandezande who worked for many years as a volunteer to get the tax rebate.

"We have to keep in mind that not all children have the same gifts," he said. "One child may be very bright academically while another may have compassion and an ability to help others. I am uncon-

fortable with this cookie-cutter assessment of a school's performance."

Equal opportunity

Vandezande would like to see guidelines for independent schools as opposed to rigid standards, as well as a fair admission policy, that there is equal opportunity for all people, no matter what background, to be able to send their children to an independent school.

"In a pluralistic society, the government must allow for genuine diversity," he explained. "These rights are enshrined in both the United Nations Universal Declaration of Human Rights as well as the Canadian Charter of Freedom and rights."

Part 3 of Article 26 of the United Nations declaration states that "Parents have a prior right to choose the kind of education that shall be given to their children."

In the Orthodox Jewish community this is an especially important point, says Simon Rosenblum, director of public relations for the Canadian Jewish Congress, Ontario Region.

"The rate of poverty is higher among Orthodox Jews than the general population," he said. "But their schools are very important to them spiritually and culturally. Many people make sacrifices, they do without, to send their children to private school."

Indeed, according to Elaine

Hopkins, there are 734 independent schools in Ontario, of which only 38 could be classed as "elite" schools for the wealthy.

"Most people with children in independent schools are middle or lower income," she said. "But they want certain values or certain kinds of education they aren't getting in the public system, which is a melting pot, where you have to suppress your religious or cultural identity, which I don't think is healthy."

John Vanasselt says that the public system is a "golden calf" that doesn't address, for example, parents' commitment to raising their children in a Christian environment.

"The myth is that the public system is the only place to propagate democracy. Our position is that parents are the most appropriate people to decide a child's upbringing and want an independent school to back-up home values, especially if they took a vow of obedience when their child was baptized to raise them as Christian."

While he understands these concerns, Gerard Kennedy is opposed to the announcement partly for practical reasons.

"They want to implement this for September," he said in an interview. "They just can't do it that quickly. This should be subject to debate and scrutiny with the involvement of the minister of education and the premier. Other

models should be looked at. We need to question fairness of access, we need reports on how schools can be affiliated and meet certain conditions, not this wild-west approach of announcements with nothing worked out."

And he is concerned that the lack of a framework will "open the back door" for profit-making schools, that "it is no longer a priority of the government that everyone get a decent education," and that unless they are offering an Ontario diploma, inspections and criteria for teachers do not apply.

"Some people are saying that this is the thin edge of the wedge, that we are heading for two-tier education," Simon Rosenblum said. "There are also fears that this will lead to mass migration to private schools. If you look at British Columbia which is similar to Ontario in diversity, private school attendance went from five to 10 percent and has held steady there."

Parents are more involved in private education because they are paying for it, says Elaine Hopkins, and that makes them more accountable than public ones.

"When you have parents involved in the decision-making process, rather than in an office far away from the school, you have checks and balances. If they don't like what they see, they will take their child and their money and go somewhere else. I think the private system is very accountable."

Ontario Alliance of Christian Schools praises government action

TORONTO, Ont. — John Vanasselt, Director of Communications for the Ontario Alliance of Christian Schools (OACS) made the following statement at a press conference held at Queen's Park, May 16. With him on the podium celebrating the government's announcement of tax credits for independent schools were representatives of eight other organizations, including Jewish and Islamic school societies.

"The Ontario Alliance of Christian Schools is here representing over 130 Christian schools and the more than 25,000 students attending those schools. We applaud and thank the Premier, the Minister of Finance, the Minister of Education, and the government caucus for this budget proposal to provide a refundable provincial tax credit, implementable over a five year period, to parents sending their children to faith-based independent schools. This is an important step in furthering education reform in this province.

"I have four points to make about this matter. First of all, we

believe this initiative confirms government's support for the education of every child in this province — a support they deserve. Regardless of where they are educated, all students will contribute to the future of this province as nurses, carpenters, airline pilots, lawyers, librarians, store owners and so on and as such they warrant the respect of government. This proposal demonstrates respect for our students and the schools they attend."

Role of parents bolstered

"Secondly, this initiative bolsters the role of parents in the education of their children. It is undeniable that the family is the foundational unit in a democratic society, and anything government can do to strengthen the family is to be lauded. Expanding educational choice in Ontario provides increased opportunities for parents to participate in schooling. Research shows that expanded choice increases student achievement, parental satisfaction, and overall civic participation. Government

can do no better, for the future of democratic society, than to augment the role of the family, and this proposal does that.

"Thirdly, we compliment the government for its continuing commitment to a strong and dynamic public school system. As we have said, all children are the future of this province and deserve the support of their government in education. We appreciate the stamp of approval for this initiative given by the Catholic bishops and the Catholic trustees association who noted that faith based education contributes to the common good of our society. We are confident that the experience of the other five funding provinces will be repeated here, and that public education will continue to be fully funded as the option most students will attend.

"Finally, we commend those in the media who have presented a reasonable and balanced picture of the independent school sector. The vast majority of those families who choose faith-based schooling are hard working, low and middle in-

come people. To my knowledge, most if not all of these schools have subsidy programs in place to assist families with financial limitations. This proposal has the potential to be of greatest value for those lower income families seeking a faith-based education for their children. Since education reform will now move forward recognizing independent schools, it behooves all of us — politicians, independent school representatives, the media, and the general public to be clear on the facts."

In a press release, Executive Director, Dr. Adrian Guldemand, noted three critical issues addressed by the budget announcement. "Every child being educated in this province deserves the support of government, and this initiative demonstrates acceptance of that fact," said Guldemand. "Furthermore, removing barriers and increasing opportunities for parents to participate in the education of their children, is a good thing. Finally, we were pleased with the government's strong commitment to a fully-funded quality public

system of education."

"The government proposal brings Ontario into the mainstream of education reform in the western world, where in almost all other jurisdictions government-supported educational choice is a fact of life. OACS also believes this action blunts the 1999 judgment of the Human Rights Committee of the United Nations, which ruled Ontario to be discriminatory by funding Roman Catholics, but not other religions.

"Education in a democracy ought to foster freedom, choice, diversity, and creativity," said Guldemand. "This is a significant step in creating a bright and shining future for all children of this province."

Catholic school trustees added their support, saying, "Parents should be able to choose for their children an education which reflects and reinforces the beliefs and values they teach at home." The Ontario Conference of Bishops also commended the Ontario government for this initiative.

Environment

A magazine that promises 'worldview economics'

Harry der Nederlanden

WRF Comment, a publication issued by the Work Research Foundation, a Christian think tank that reflects on economic life and the world of work, has undergone some dramatic changes. It is more than a facelift, although it is now printed on a much better stock of paper. But it has been transformed from a newsletter into a substantial magazine. Its format reminds me somewhat of the former *Reformed Journal*.

The first issue of the revamped magazine opens with three brief "Reflections" by three different writers: Ray Pennings of the CLAC, Gideon Strauss, the research and education director of the WRF, and Michelle Voll of the Center for Public Justice in Washington, D.C.

Has Harris changed things?

Three substantial articles follow: one discussing the pros and cons of free trade from the perspective of labor by Brian Fikkert, a prof. at Covenant College in Lookout Mountain, Tennessee; the second by Ray Pennings asks, "Has Harris really changed things?" and surveys what has been happening in labor legislation in Ontario over the last ten years; and third Michael Van Pelt, the new president of the WRF, explains the mission and vision of the reorganized WRF.

Van Pelt explains that it is not a lobby group or a consulting company, but a group of knowledgeable people working together to study a certain area of life in order to help the rest of us come to a deeper understanding about what is going on there — the world of work and business — and how this interacts with the rest of what we do.

The WRF calls itself a think-tank of "civic entrepreneurs." Don't let that throw you; it refers to people who find new, creative ways to serve the public, not just in business but in all spheres of society. Anyone who builds up a business is to some extent a "civic entrepreneur," for you've got to figure out what things or services people want or need and then conceive a better or more efficient or more appealing way to provide it.

I'm not a very good entrepreneur because I haven't figured out how to produce a Christian Courier that makes the younger generations want to read it.

Van Pelt sets out four worldview emphasis that will guide WRF reflection:

1. There is an enduring design to economic life.

"As in every other area of human endeavor, economic life consists of real possibilities and limits, laws, and rhythms. Wisdom means knowing these realities and accommodating oneself to them."

2. The sphere of economic life can and must be distinguished from other distinct spheres in society. (Following James Skillen, VaPelt calls this "structural pluralism," but most of our readers will recognize here the theme of sphere sovereignty, which is beginning to be picked up in many evangelical and catholic circles.)

3. There is a dignity to the human person at work that must be honored. Jobs, he says, must be "big enough" for people, that is, they must provide workers a chance to use a range of talents and abilities in serving others.

4. To flourish, economic markets depend on a rich weave of social partnerships. Prosperity is not just about buyers and sellers, but other institutions such as unions, schools and government agencies also have a huge impact on whether economic life will flourish.

The magazine closes with two substantial book reviews by Gideon Strauss.

At \$24 per year for 6 issues, the new *Comment* should excite any Christian seeking a critical, constructive understanding of contemporary trends in the economy.

Send subscriptions to: Work Research Foundation, 5920 Atlantic Drive, Mississauga, ON, L4W 1N6.

Canada to consider ban on human cloning

OTTAWA — Cloning human beings, selecting the sex of babies and crossing human and animal genes in living beings would all be banned under a draft bill on reproductive technologies presented by Canadian Health Minister Allan Rock. It will be Canada's first legal framework for the science of reproduction. Since 1966, when a draft bill was returned for further study, Canada has been operating under a moratorium on new technologies while experts were consulted.

The law would ban: the sale and

Finding a place to play

"Look, over there", my companion said. I glanced up just in time to see a Great Horned Owl settling into a nearby tree. I had been moving along head down, reading winter's story on the forest floor. The colours, textures and smells of two seasons were all jumbled together at my feet. Death and life were played out here in a special richness. To our left was the nest she had vacated. It was built on a crook where the treetop had broken off years before. Moving to my right I could see a bold downy form, stretching up out of the nest to get a better view. The pointed ears and black mask of its shy sibling soon appeared over the edge too. At this distance they looked like twin Furbys, the electronic wonder toys of Christmas past. I took another step and the owlets became alarmed. So we turned and resumed our way to the ravine.

Finding out about this place

Spring is a wonderful time to walk in the Aspen Parkland forests around Edmonton. It has taken me over a decade to become familiar with this place where I now live. When I was growing up in western Washington, I spent many hours poking around the forest, in streams or on the lake. The colours, smells, taste and sounds of that place are deeply embedded in me. Now I can devote little extra time to wandering in the woods just looking at what is there. But it takes time to get to know well the natural features that make up the character, not just of any place, but of this particular place.

A community of connections

A solitary walk in the forest is nice, but the company of interested friends is even better. Today we are working our way through a natural area to see if there might be a suitable connection between it and the nearby river valley. In order to conserve this as a viable natural asset for Edmonton's citizens we need to maintain the organic links to the river. Wildlife abounds here now, before urban development comes near. There are two kinds of deer, many moose, and even some elk that make this place home. This small and unassuming place is within earshot and eyesight of a major urban centre, but it is full of surprises, even to seasoned naturalists.

The ravine is steep-sided and beavers have

Creation waits...

John Wood



terraced it with repeated dams and ponds. The sunny south-facing slopes have aspen and pin cherry. Across the shallow water on the north-facing slopes are white spruce. It is so cool here that a large snow bank still has not thawed. In the sunny spots the early blue violets are in full bloom, while other plants are just now opening out. The tiny Spring Azure butterflies flit about searching for a sip of nectar or sweetness from a bud. Their sky blue wings nearly match the violets' colour. Blinking my eyes as I am following their flight turns the meadow into a virtual field of dancing violets.

It is a special place in an urban setting that many can enjoy for years to come. Or, at least they can if we have the foresight and courage to set aside some of these precious natural areas within our urban boundaries. And here in a way Edmonton is like every other major city in North America. As it grows, the opportunities to set aside a portion of our natural richness are foreclosed. So it takes the effort of many people to make sure that natural areas remain for the future.

No place like home

The uniqueness of our communities is found importantly in natural features. The big box stores, theatres, garden centres, factories, or even sports teams do not make our cities very different. The names may change but these businesses, and even our houses and their furnishings, are largely interchangeable. But what makes my town and yours unique is its landscape. Think of it as a place that has been carefully textured over the millennia making it as individual as any two people. It takes courage and foresight to resist the cultural forces that push us to homogenise the creation. A steward recognises that no place is exactly like this one. And every place has worth to the Creator. So we

need to give each place we touch thoughtful care and keeping as well.



John R. Wood teaches environmental science at The King's University College, Edmonton.

People convicted of breaking the rules could be sentenced to a maximum of 10 years in prison, and face fines of up to \$500,000.

"Simply because we can do something does not mean that we should," Rock said. "These issues raise questions which are not just technical or scientific but have a moral and ethical element," he added. The issues go to "the heart of the human condition," he said and invited Canadians across the country to share their views before the guidelines become law.

The controversy surrounding

purchase of human embryos; the creation of human-animal hybrids; sex selection; and the creation of human embryos solely for research.

But it was careful to allow room for surrogate motherhood — without pay, however.

Stem cell research was made possible but with restrictions. The guidelines limit scientists to using left-over embryos created to help couples conceive, and only if the couples agree. The embryos also wouldn't be allowed to exceed more than 14 days old.

the complex scientific and ethical issues being tackled has led Rock to propose only a draft of legislation and to invite members of Parliament to amend it. The process may take as long as two years before the bill becomes law.

Arts/Media

Production begins on *A Wrinkle in Time*

NEW YORK, N.Y. (EP) — Production has begun on "A Wrinkle in Time," a four-hour, two-part miniseries based on Madeleine L'Engle's Newbery Medal-winning children's book. The miniseries is set to air on ABC's "Wonderful World of Disney" during the 2001-2002 season. Susan Shilliday ("Legends of the Fall," "Thirtysomething") adapted the book into a screenplay, and John Kent Harrison ("What the Deaf Man Heard") will direct. The British Columbia-based company BLT Productions will produce the project.

"A Wrinkle in Time" will star Katie Stuart ("Magician's House 1 & 2") as Meg Murry, David Dorfman ("Bounce," "Ally McBeal") as Charles Wallace, Gregory Smith ("The Patriot") as Calvin O'Keefe, Kyle Secor ("Homicide," "City of Angels") as Hank, Chris Potter ("Final Jeopardy") as Jack Murry, Sarah-Jane Redmond ("X-Files," "Dark Angel") as Dana Murry, Kate Nelligan ("Prince of Tides") as Mrs. Which, Alison Elliott ("Miracle Worker" and Miramax's "Wings of the Dove") as Mrs. Who, and Alfre Woodard (Miramax's "Down in the Delta") as Mrs. Whatsit.

"A Wrinkle in Time" is the classic tale of two children's dangerous quest through time in search of their missing father. During their journey, Meg and Charles Wallace are joined by their friend Calvin in traveling behind the shadow of an evil power that is darkening the cosmos, one planet at a time. The trio, with the help of three extraordinary celestial beings, must rely on their individual



and collective strengths, delving deep within themselves to save their father's life — as well as their own.

"This wonderful novel by Madeleine L'Engle has always been one of my favorites and I couldn't be happier with the terrific team assembled to bring it to the television audience," said Bob Weinstein.

"Whenever I tell someone — parent or child — that we're filming 'A Wrinkle in Time' they respond with a huge smile," said Susan Lyne of ABC. "It's one of those rare books that has given so much pleasure to so many people. We're thrilled we can bring it to a network audience."

Jordan Kerner says "We have attempted to translate Madeleine's vision for the screen and an entirely new generation of audience. It is an elevating task to accurately present its adventure, its spiritual/emotional quest and its inherent science-fiction fantasy."

"I'm so thrilled that Miramax, Fireworks and ABC are bringing my book to television," said L'Engle. "I still believe that this story, which speaks to the infinite possibilities of love, is as current today as it was when I wrote it in 1962."

This world is brought to you by...

Ron VandenBurg

Recently I had a classroom discussion with my grade seven class dealing with the merging of commercials and entertainment. We reviewed some recent movies and videos and were reminded of some of the more obvious ones:

- Tom Hanks and **Federal Express** starring in *Castaway*. Not even on a deserted tropical island can we escape the delivery service. Hanks's character is a model employee, willing to deliver what is needed when he is able.

- *What Women Want* with Mel Gibson and Helen Hunt is a perfect vehicle for commertainment, because the main characters are ad executives. Conversations about products, signs about products, and projects about products. Mel and Helen work on a **Nike** ad that is talked about throughout the film and for the 30 second duration is seen on the big screen to movie-goers around the world.

- As my students pointed out to me, the cola companies are by far the worst. Check out how these products appear in *Top Gun* and in *Twister*.

Now we all seem to accept that this is the norm in all movies. Product placement doesn't seem to bother us. We all got a good laugh in *Wayne's World* when Mike Myers spoofed product placement by overtly hacking his talents for **Pizza Hut** among others. Hey, if you are going to do it anyway, why not make fun? Movie studios and big name companies have production teams whose job it is to find the best movie for a company's product. Is it any surprise that in the bar in *A Perfect Storm* all the patrons are drinking the same beer that is advertised heavily around the premises?

Top 40 music is not immune to such things either. Who can forget Michael Jackson and his very hot **Pepsi** commercial? Today, both soft drink companies are one-upping each other, with Brittany Spears as the latest MTV video/commercial. And with the rise of the successful movie soundtracks, singles themselves have been released not for our entertainment but for commertainment purposes. The best recent example is the re-released of "Lady Marmalade" by Christina Aguilera and friends who have changed the infamous song's lyrics to include the movie title *Moulin Rouge* which is out in theaters next month.

But the winner of commertainment's best use of product placement is... The Oscar (or should I say **Oscar Meyer**) goes to... network television. Here

the lines blur until we, the viewers, see the program and the advertising as one.

This spring's number one series *Survivor Two* had its players picnic with **Mountain Dew** and **Doritos**, use **Mac** computers and **Visa** cards to purchase prizes for family members and finally sleep comfortably in a new **Pontiac Aztek**.

Where we see our viewer/consumer status altered is in a recent episode of the NBC sitcom *Will and Grace*. At the end of the final commercial break, the show ran a clip that said, "If you'd like to buy a **Ralph Lauren** pink pony T-shirt like the one Grace is wearing in tonight's episode and help the fight against cancer, log on to **Polo.com**" At the website, viewers could purchase the shirt for \$52 American and \$15 of which would go to "support programs dedicated to raising cancer awareness." Sales have gone very well. It is expected that \$45,000 or more would be raised for cancer awareness.

Now that the test has been done using a charity as an excuse, NBC and the other networks, which all own a number of websites, have great opportunities to line up. Just think of ABC's owner **Disney**, which has quite a lot of merchandise to sell.

And as television and the Internet merge, it is not hard for me to imagine sitting in my favourite easy chair with my favourite remote/keybaord in hand watching my favourite show. When my favourite character comes into view, a menu bar pops up inviting me to press 1 on my remote if I would like to purchase what the actor is wearing or press 2 to purchase a favourite wall hanging positioned behind the actor. Unfortunately, what I am suggesting does not seem impossible, or even unlikely.

Of course, this is just speculation... and it is only on TV, with music, and in movies. It could never happen in the print medium and certainly not *Christian Courier*.*

* This article may have been brought to you by the following: Federal Express, Nike, Pizza Hut, Pepsi, Moulin Rouge, Oscar Meyer, Mountain Dew, Doritos, Mac computers, Visa card, Pontiac Aztek, Ralph Lauren and Disney. Or not.

New book explores differences in how four gospels present Jesus

GRAND RAPIDS, Mich. — Who is Jesus? That's a question as relevant today as it was to the followers of Christ. The Bible's four gospel writers — Matthew, Mark, Luke, and John — each offer their own unique answers.

Four-Dimensional Jesus (157 pages, softcover, \$9.95 (US)/\$14.45 (CDN)), takes us on a journey through the four gospels to come up with a rich, multifaceted portrait of Jesus Christ.

"Almost from the beginning, having four separate portraits was

perceived as a problem," says author John Timmer. "But this book shows how an understanding of these differences leads to a four-dimensional portrait of Jesus, a portrait richer than the single, distinct — yet working in concert — portrait that Christians sometimes produce.

A leader's guide, available for small group study, addresses some of the concerns people may have about the differences in the gospels.

"By letting Mark be Mark, Mat-

thew be Matthew, Luke be Luke, and John be John," says Timmer, "the church is saying that the reality of the crucified and risen Jesus is more profound and complex than the portrait of Jesus in any single gospel — or, for that matter, more profound and complex than the portraits of all four gospels together."

About the author: John Timmer is an ordained pastor in the Christian Reformed Church. He worked as a missionary in

Japan for many years and was pastor of Woodlawn Christian Reformed Church until his retirement

in 1995. He has also written *Like Sand, Like Stars; God of Weakness*; and other books.



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Church

Reformed churches, Adventists address social mission

Laurie Spurr

GENEVA (ENI) — Meeting formally for the first time, representatives of the Reformed and the Adventist churches agreed on a statement addressing the most pressing problems facing the world today.

HIV/AIDS, violence against women and children and religious liberty were among the tasks identified as common ground in a document produced at the end of a meeting in Switzerland last month by the World Alliance of Reformed Churches (WARC) and the Seventh-day Adventist Church.

Theologians also addressed mutual misunderstandings about the nature of their respective faiths in the document, the result of a dialogue held April 1-7 in Jongny sur Vevey, Switzerland.

The dialogue was called an "alternative model" for such encounters, because it bypassed the usual study of doctrine — which can take years of discussion, even between denominations that are not far apart — and went straight to practical issues of social mission.

Although the report defers plans for cooperation in its discussions on AIDS, violence and religious freedom, it calls on churches to provide pastoral care for those affected by AIDS.

"The task is huge," Dr William Johnsson, editor of the *Adventist Review* and a participant in the dialogue, told ENI, referring to the AIDS epidemic. "There is enough work for anyone of good will who is moved by the tragedy of it. It's not like we have to be lock step."

The Seventh-day Adventist church has 12 million members in more than 200 countries. It is especially strong in parts of Latin America, Africa and eastern Asia.

Explaining the pastoral approach adopted in the face of Aids, another participant in the dialogue, Dr Odair Pedroso Mateus, theological secretary of WARC, said "[AIDS] cannot be dealt with exclusively on the basis of sexual ethics. In Africa, for example, it's a question of orphans, of the disease leaving thousands of children without parents." (WARC represents 214 churches with 75 million members in 106 countries.)

Besides AIDS, violence and religious freedom, other social problems identified for possible cooperation were poverty, economic debts of developing nations, ecological destruction, and gender bias.

"This text tries to do something different," Mateus said. "It encourages people to decide what we should do in the world today. It's a matter of practice."

Mateus suggested that putting social mission ahead of doctrine could lead to more fruitful meetings with other Christian churches.

"I hope this can be seen as a useful, alternative model for other dialogues," he said. "In the classical model, the assumption is that if we overcome doctrinal differences, we will be able to work together. But maybe if we do mission together first, we will come to trust each other and develop an ecumenical spirituality, a way of living out our faith together beyond divisions."

Mateus said that many Reformed people saw Adventists as members of a sect, not belonging to the mainstream of Christianity. This was, she added, partly caused by misunderstandings about the church's doctrines on the second coming of Christ.

Dr Johnsson told ENI that Adventists considered themselves to be in the mainstream of Protestant Christianity. "It has been a puzzle to me and others as to why we have been regarded as out on the edge," he said. "We are mainline Christians in that we proclaim the Gospel. We have a particular slant, the eschatological emphasis, which gives us a sense of seriousness, of urgency. But we also believe that God has many agencies around the world."

Dr. Johnsson described Adventists as "people who love the Lord Jesus and love people. Our religion is very practical. We seek to be followers of Jesus and to carry out his mission, healing and uplifting people." The church has well-developed school and health systems, he said.

Adventists look to help individuals and tend not to take political stands or advocate member engagement in issues. Commenting on the Reformed position, Dr Johnsson said: "The idea of evangelizing or converting the structures of society is quite new to Adventists. That was a challenge for us."

New internet project hopes to bring Reformed Christians together

Stephen Brown

Geneva (ENI) — A new internet project — "Reformed Online" — has been launched to help promote unity between the world's more than 700 Protestant denominations in the Reformed tradition.

According to a recent study of Reformed Christianity, the world has 746 Presbyterian, Congregational, United and Reformed churches linked to the Reformed tradition. But less than a third of these churches — 214 — are members of the World Alliance of Reformed Churches (WARC), the world's main grouping of Reformed churches. WARC estimates that 75 million people belong to its member churches. The total number of Reformed Christians world-wide is estimated to be roughly 106 million.

"Reformed churches have an unrivalled capacity for division," Paraic Reamonn, WARC's communications secretary, told ENI. "It's almost our defining characteristic. Most Reformed Christians belong to WARC, but most Reformed churches don't."

The new internet project provides information about Reformed churches world-wide, permitting

them to communicate directly with one another. It complements WARC's official website (www.warc.ch) which was re-launched the beginning of May.

The new project is the brainchild of Walter Schulz, director of the Johannes a Lasco library foundation in Emden, northern Germany. The library, named after a 16th-century Polish Protestant reformer who worked in Emden, belongs to Germany's Evangelical Reformed Church and houses one of Germany's most important collections of documents related to Reformed Christianity. A team set up by the library has assembled the new website.

Schulz said that as a basis for the website he used a recent directory — *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools and International Organizations* — produced under the auspices of the John Knox Centre and listing details of all 746 churches linked to the Reformed tradition. Advanced internet online search techniques mean that scholars can more easily access the wealth of information contained in the directory.

The site also includes a searchable database of news and information about Reformed churches, major upcoming meetings and conferences, an encyclopaedia of terms related to Reformed Christianity and a virtual library of documents, books and papers related to the Reformed tradition.

Reformed Online will also publish WARC documents in electronic form.

"What Reformed Online is doing deepens and extends the WARC presence on the web," Reamonn told ENI. "It enables us to do what we could not do ourselves - to get online and to make available to the whole Reformed family our whole back catalogue of publications which otherwise might just gather dust in libraries."

The internet site is now available in German and English. The organizers hope to add French and Spanish.



www.reformed-online.net

Christian refugees from Iran may be forced to return

Barbara G. Baker

ISTANBUL (Compass) — An Iranian Christian family twice refused United Nations refugee status in Turkey were informed today that their case "does not merit reopening" for a third review.

The United Nations High Commissioner for Refugees (UNHCR) in Ankara has confirmed that Iranian convert Mahmoud Erfani's application for re-examination of his family's refugee status will not receive official consideration.

Together with his invalid wife and three daughters, Erfani fled across the Iranian border into Turkey nearly two years ago. Now wheelchair-bound, Erfani's wife was diagnosed seven years ago with multiple sclerosis.

Erfani received UNHCR rejection letters on September 24, 1999, and again on June 26, 2000, declaring that he had not provided sufficient proof that he qualified for religious asylum status. The family's temporary Turkish residence permits expired September 30, 2000.

The UNHCR confirmed its decision on Erfani's case late last week to the Istanbul Interparish

Migrants Program (IIMP), a church-sponsored ministry jointly supported by the city's expatriate Protestant, Anglican and Catholic congregations as well as the Greek Orthodox Patriarchate.

"His options are very limited now," an IIMP representative told Compass. Unless full sponsorship is secured for the family through a church in an immigrant-friendly nation like Canada or Australia, Erfani and his family are subject to probable deportation by Turkish authorities back to Iran.

Although Erfani was reportedly sent a letter of deportation ordering his family to leave Turkey in late February, he confirmed to Compass that he had not accepted the document. He is required to sign in weekly at local police headquarters. Erfani, 45, and his wife, Atefeh, converted from Islam to Christianity in Mashhad, where they were baptized 20 years ago. Considered Iran's holiest city and a centre of Islamic activism, Mashhad is a popular Shiite pilgrimage shrine. Mashhad's two Protestant churches were closed down by Iranian authorities in 1985 and 1988, forcing the remaining convert be-

lievers underground to worship in their homes.

When convert Christian pastor Hussein Soodmand was executed in Mashhad for apostasy in 1990, three other convert Christian families formally charged with apostasy fled the city and obtained religious asylum in Europe and North America. The Tehran convert pastor who baptized the Erfani couple as well as the local Presbyterian elder who first brought Erfani to church services in Mashhad have obtained religious asylum in Europe. Erfani, however, could produce no written documents to prove he was under official threat of persecution for his faith by the Iranian government.

After being subjected to a series of terrifying hour-long abductions by local "savama" secret police during the last half of 1998, Erfani was evicted with his family from their home on the former Presbyterian church compound. When he learned a few months later that fellow converts were being arrested and called in for questioning about his whereabouts, Erfani secretly packed up his family and fled by bus across the Turkish border.

Church

God's kingdom 'is grinding to a halt under consultations and meetings'

Cedric Pulford

London, U.K. (ENI) — A senior bishop of the Church of England has warned that the Kingdom of God "is grinding to a halt under the multiplicity of consultations and meetings" in the church.

Warning of the dangers of putting meetings before mission, James Jones, Anglican Bishop of Liverpool, said that churches should put the brakes on holding

too many meetings.

Bishop Jones was interviewed by the Church of England Newspaper (CEN) as he took up the chairmanship of the church's Board of Mission.

In his interview with CEN, Bishop Jones complained that every time a difficult issue arose, someone suggested setting up a consultation. "Nobody ever audits the amount of time and paper, or

person hours, that will be spent on this. We have really got to exercise some leadership and say: 'Do we really need as many meetings? Do we really need as much consultation?'"

The bishop suggested that people be given more time with their friends and families so they could "share the lover of life, who is Jesus, with the world."

"One of the problems in our

mission is that we berate and beat over the head the people who have been Christians a long, long time," he complained, "and of course they have got no friends left who are not Christians ... Over 80 per cent of people who become Christians do so not through a strategy but through a personal relationship."

It is "slightly strange," Jones said, for the church to have a board of mission because "the church is mission." It is like a political party saying: "We've got an officer for politics."

Bishop Jones, aged 52, is an outspoken clergyman who is widely seen as a candidate to be the next Archbishop of Canterbury.

When Bishop Jones's mission appointment was announced last February, he said: "I am optimistic about the future of the Mission of God. There's a spiritual instinct in all of us. We need to have our eyes open to where God is at work in the world. Jesus Christ is the same today as he was yesterday. Christianity was born in a world as richly pluralistic as it is today."

Mutual submission

Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord... Children, obey your parents in the Lord... Slaves, obey your earthly masters with respect and fear... (Eph 5:21-22; 6:1, 5 NIV)

The term "domestic code" (or the German *Haustafel*) is often used by biblical scholars to describe those passages in the New Testament which spell out the mutual obligations of the different members of a typical household in New Testament times: wives and husbands, children and parents, slaves and masters. Such passages include not only Eph 5:21-6:9 (from which the above quotes are taken) but also Col 3:18-4:1 and 1 Pet 2:13-3:12. These domestic codes constitute a serious difficulty for many contemporary Christian believers, since they seem to imply that there is a legitimate authority relationship, not only between parents and children, but also between husbands and wives and between masters and slaves.

Now it is true, of course, that these biblical passages put great stress on the responsibilities of those in authority as compared with those under authority, and that in this way they are dramatically different from the comparable domestic codes found in the pagan literature of antiquity. But even if the gospel transformed the existing authority relations within the ancient household, it is still true that the apostles seem to speak of wives and slaves being under authority to their husbands and masters. This is very difficult for many contemporary Christians to understand or accept. Haven't all the horrors of both wife-battering and slavery in the past been justified by an appeal to precisely these passages? Surely they must mean something else!

A proposed solution

Consequently, it is common nowadays to stress that the key to understanding the domestic codes of the New Testament is found in the idea of *mutual submission*, as laid out in Eph 5:21: "Submit to one another out of reverence for Christ." The Greek word for "one another" is *allēlois*, a part of speech which grammarians call the *reciprocal* pronoun. Consequently, what the apostle is talking about is submission which is reciprocal, which goes both ways. Not only should wives submit to husbands, but husbands should submit to wives just as much. The same holds true for parents and children and for masters and slaves. In Christian love each should yield to the other. Human relations within the household should be based on mutuality, not on the hierarchical idea of one person having authority over another.

Chapter & Verse

Al Wolters



This reading of the New Testament household codes is very attractive, since it effectively disposes of the idea that the Bible in some sense gives a privileged position to husbands, or fails to challenge slavery. It is not surprising that it has been so widely accepted. Unfortunately, it is my considered opinion that it is exegetically very weak. I fear that it is an exercise in wishful thinking. Let me briefly mention some of the reasons why I believe it cannot stand.

Three reasons

First of all, the Greek word translated "submit" (*hypotassomai*) is regularly used elsewhere in the New Testament (and in other Greek literature) for submitting to someone in authority. See for example Luke 2:51, Rom 13:1, Eph 5:24, and Titus 3:1.

Secondly, it is striking that the domestic codes consistently use this word for those who were generally considered to be under authority (wives, children, slaves), never for those in authority (husbands, parents, slaves). If the apostles had wanted to make clear that the latter should also submit to the former, they would have included at least some exhortations which made this revolutionary new idea explicit, for example: "Parents submit to your children."

Thirdly, if the idea of mutual submission as laid out in Eph 5:21 was the key to understanding the domestic codes, why is it not mentioned in the other places where they are found? This absence is particularly striking in the case of Col 3:18 ff., since Colossians was probably written about the same time as Ephesians.

But how about the use of the reciprocal pronoun? Doesn't the apostle state plainly in verse 21 that Christians should submit to one another? Yes, he does, but the reciprocal pronoun, both in English and Greek, is often not reciprocal at all. It is quite common, for example, to say that the seasons follow one another, or that books can be piled on top of each other. More on this another time.



Al Wolters teaches Bible and Greek at Redeemer University College, Ancaster, Ontario. For the record, he is opposed to spousal abuse and slavery.

Croatia to establish Roman Catholicism as national religion

ZAGREB, Croatia (EP) — Following its post-communist neighbors, the government of Croatia is considering a bill that would favor religious majorities and limit the activities of minority faiths. The "Law on the Legal Status of Religious Communities" would favor the Roman Catholic Church as the majority religion in Croatia and give other denominations and

faiths second-class status, reports the Baptist Press. Nearby, the government of Romania is considering a similar bill that would favor the Russian Orthodox Church and limit the activities of non-Orthodox Christian churches. Many former Communist and Soviet-ruled countries have policies that favor a majority religion, usually the Russian Orthodox Church or Islam.

Advertising

Christian seniors project prepares for ground breaking

Grimsby - Future residents of Shalom Evergreen Terrace and the public are invited to watch local dignitaries and board members officially begin construction of this new Life lease community, designed exclusively for area seniors. The ceremonial sod turning is set to take place Monday June 18th on site at the north east corner of Bartlett Avenue and Main Street in Grimsby.

"This is an exciting day for Shalom Evergreen Terrace because it marks the beginning of a new era in providing seniors with private independent living," says John Bergshoeff, Chairman of the Shalom Evergreen Terrace Board. "This development fills a void in housing options currently available. We are creating a unique community of shared values and interests." The occupancy of this project is expected to be summer 2002.

Residents will have the right to occupy a unit and enjoy the common facilities for their lifetime. This right passes to the estate and can be sold at market value at anytime.

Support services will be incorporated into the project to allow seniors to age-in-place in comfort and dignity. With 65% of suites sold, Evergreen Terrace has evidently filled a gap in the local market.

To learn more about this exciting project, plan to attend the ground breaking June 18th at 2 p.m. at Mountainview CRC, 290 Main St. E. in Grimsby. Call Mel Elzinga at (905) 309-7888 for more information.

Globalization Could Slip Into Colonialism, Pope Warns

VATICAN CITY (Zenit.org)

Globalization could become "a new version of colonialism" if it doesn't have a common code of ethics guiding it, John Paul II warns.

His comment came when he met with 33 members of the Pontifical Academy for Social Sciences, which held its plenary assembly in the Vatican at the end of April. The assembly focused on the ethics of globalization.

In his address to the members and experts of the academy, the Pope said that "since the collapse of the collectivist system in Central and Eastern Europe, with its subsequent important effects on the Third World, humanity has entered a new phase in which the market economy seems to have conquered virtually the entire world."

Triumph of the market

Indeed, the Pope added, globalization's "prime characteristic is the increasing elimination of barriers to the movement of people, capital and goods. It enshrines a kind of triumph of the market and its logic," and "many people, especially the disadvantaged, experience this as something that has been forced upon them."

He noted, however, that "globalization, as such, is neither good nor bad. It will be what people make of it. No system is an end in itself, and it is necessary to insist that globalization, like any other system, must be at the service of the human person; it must serve solidarity and the common good."

John Paul referred to the concerns awakened by globalization, among which he highlighted "the use made of discoveries in the biomedical field," which "tend to catch legislators unprepared."

"Here we face a Promethean increase of power over human nature, to the point that the human genetic code itself is measured in terms of costs and benefits." However, he stressed, the "new practices [must] respect fundamental human values and the common good."

The Pope said that "not all forms of ethics are worthy of the name. We are seeing the emergence of patterns of ethical thinking that are byproducts of globalization itself and which bear the stamp of utilitarianism. Ethics cannot be the justification or legitimation of a system, but rather the safeguard of all that is human in any system. Ethics demands that systems be attuned to the needs of man, and not that man be sacrificed for the sake of the system."

"... ethical discernment in the context of globalization must be based upon two inseparable principles," John Paul II emphasized.

"First, the inalienable value of the human person," he said. "The human being must always be an end and not a means, a subject and not an object, not a commodity of trade."

"Second, the value of human cultures. ... Globalization must not be a new version of colonialism. It must respect the diversity of cultures which, within the universal harmony of peoples, are life's interpretative keys."

"As humanity embarks upon the process of globalization, it can no longer do without a common code of ethics," the Pope concluded. "In all the variety of cultural forms, universal human values exist and they must be brought out and emphasized as the guiding force of all development and progress."



Is Globalization an Opportunity or a Threat?

Interview with Philosophy Professor Jesús Villagrasa

ROME (Zenit.org) — The summit of the Americas held in Quebec in April rallied a diverse group of protesters around a perceived common enemy: globalization.

In order to understand the implications of globalization, ZENIT interviewed Father Jesús Villagrasa, a professor of philosophy, who has just written: *A Better World? Guidelines for Living in the Global Village* (LogosPress, Rome, 2000).

—Q: Is globalization a danger, a threat or an opportunity?

—Father Villagrasa: It is an event, a fact, a seemingly irresistible and irreversible phenomenon, which will become increasingly important. It is not a fatal fact, because it is the result of free choices. Like all human endeavors, it is full of promises and opportunities, but also of grave dangers.

A few months ago, the Pope referred to globalization as a "great sign of our time." The Church is reading this sign very carefully; in its social doctrine, it offers guidelines for reflection, criteria for judgment, and directives for action.

Above all, globalization is a moral challenge: Very many critical issues regarding man's destiny are at stake. There are opportunities that must be taken advantage of, and obstacles that must be avoided.

—Q: The Pope speaks of positive and negative aspects of globalization. What do you think these are?

—Father Villagrasa: At least three dimensions must be distinguished, because globalization is such a complex phenomenon: the technical/economic, the sociopolitical and the cultural.

Mixed together, there seem to be positive elements: the increase in efficiency and production, intense relations between countries and cultures, the strengthening of the process of unity among peoples, the new possibilities to express solidarity with less fortunate members of the human family.

The risks [are] the preponderance of the economy over any other human value, which robs cultures of their soul; the logic of the market, whose unjust competition increases the gap between the rich and poor; the great powers that tend to establish monopolies, cancel national sovereignty, and make culture models uniform. In any case, it is better to spell out the issues: For whom is this aspect of the present globalization positive?

—Q: Critics of globalization see it as something fateful, controlled by a few power groups. Is there no way of breaking this "perverse" system?

—Father Villagrasa: Globalization is not "intrinsically perverse." It is not right to attribute all existing evils to it. Neither is it a fatal process. Historical and cultural processes depend, to a certain extent, on the freedom of men. And there is also God's providence. I very much doubt that globalization is a "controlled" process. Of course, there are important power groups that exert strong, though hidden, tyrannies. Globalization should not necessarily lead to new oligarchies.

Although it might seem simplistic, I think the way to break "perverse systems," wherever they are found, is evangelization: the evangelical commitment of Christians in the economy, politics, the drafting of legislation, education, the media. There are no recipes, but the principles of the social doctrine of the Church acquire extraordinary relevance in the new context of globalization.

—Q: Can this theological reading of reality be proposed?

—Father Villagrasa: I don't see any better one. In itself, the phenomenon of globalization has a great future because it is in keeping with human nature: We aspire to communion and communication with others. By origin and end, we men are called to form only one family, as "children of Eve," and "children of the Father who is in heaven."

However, God places man's destiny and future in [man's] hands. With his help, we are the builders of that "human family" and "community of nations" — something that is not easy, because sin and its global consequences are patent.

In constructing the Tower of Babel, men aspired to "global" unity, but things did not go well. For the time being, globalization seems to be a phenomenon of Babel: By ignoring God, divisions among men become deeper. However, God can do what men on their own cannot do: gather humanity into one family.

The Church, sacrament of unity of the human species, was born on the day of Pentecost, and is a family speaking all languages; the architects of the new global order, including nonbelievers, would do well to listen to its [teachings]. We need a Pentecostal globalization, not one like Babel's.

—Q: The Pope warns about the danger of "uniformity," a danger he defines as "cultural imperialism." What is the threat and how can it be avoided?

—Father Villagrasa: In his exhortation "Church in America," the Pope John Paul II warned about the imposition of new scales of values, often arbitrary and materialistic, in face of which it is difficult to maintain adherence to Gospel values, and which destroy the values of local cultures in favor of a misunderstood equalization.

However, this situation is not avoided by isolating or "folklorizing" cultures. Cultures need "internal life," not customs [barriers] or walls. The Church, by its proclamation of the Gospel and Catholic universality, vivifies cultures from within and serves a cultural globalization that respects differences. The challenge for the Church is old and new: inculturation, the transformation of genuine cultural values through their integration in Christianity, and the establishment of Christianity in the different cultures.

Globalization puts religions and cultures, which are living realities, in touch; with the exception of some repressive regimes, there are "juntas and uprisings," each one with its pretension of worth. The magic words of "tolerance and dialogue" do not solve anything; the problems continue unresolved.

Tolerance has its own limitation: to determine what is intolerable. Tolerance as an "ideology," not as a virtue, is dangerous because it is relativistic and the seed of totalitarianism. In order to be genuine, dialogue, including between cultures, must take place within certain criteria and be based on the "grammar" of the spirit, which is the universal moral law engraved in the human heart.

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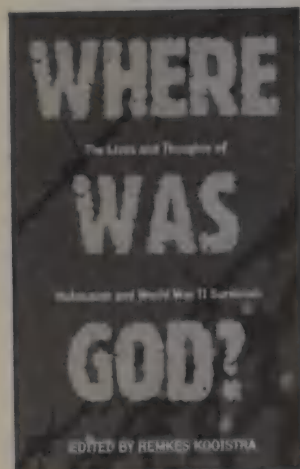
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Book Review/Psychology

Where Was God?



**Where Was God:
Lives and Thoughts
of Holocaust and
World War II
Survivors.**

Remkes Kooistra, Ed.
(Oakville; Mosaic Press, 2001).
Pp. 203.

Reviewed by Rev. Nick
Overduin

This is a book of stories. Personal stories, real stories, horrendously gripping stories and achingly poignant.

Who can forget the teacher who had less children in her class every day because the Nazis were gradually eliminating the Jewish girls from the roster? What is it like to be a teacher with a diminishing class size on a constant basis?

It is only by telling these stories that the Holocaust will remain the undeniable horizon of our evil potential as a human race. The history textbooks which enlighten us on the broad patterns and the developmental repetitions can not recall each individual fact. Various survivors, for example, remember the German Shepherd dogs that were used in the regime of oppres-

sion. History textbooks would have to tell us how many dogs were used, where they were trained, how systematic was this aspect of Nazidom. But individual stories are needed to remind us of the bared fangs and the terror of little boys and girls when face to face with indiscriminate canine violence.

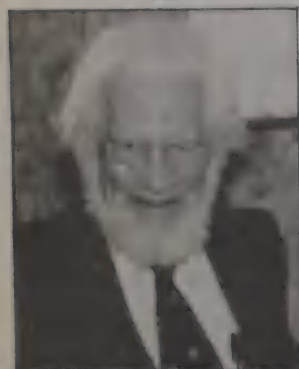
I remember reading in another book how one Dutch farmer protected his three sons from the Nazi authorities by dressing them up as girls and sending them out into the fields to hoe his potatoes. I have never once read about that strategy in a history book of the Second World War. But it is a true story. It would be interesting to know how many farmers tried something like that. But it is more vital to know that this man did that. We must never forget that these sons were saved in this manner.

Valuable historical context

We can be grateful to Pastor Remkes Kooistra for his compilation of these stories. He also does provide valuable historical context, the broader "history textbook" framework. His book begins, in fact, with chapters detailing the chronology of 2000 years of persecution of Jews, some dates and figures regarding the history of World War II, and specifically the history of the persecution of Dutch Jews during WW II. All of this provides a very helpful context for the individual interviews and memoirs that follow with various Holocaust survivors.

And it is in the stories that all our theories crash into reality. As the philosopher Theodor Adorno once said, "All post-Auschwitz culture, including its urgent critique, is garbage." There are no words to describe what happened. There are no concepts within which we can generalize and grasp the totality. We are robbed of speech. We can only listen to the stories.

With the heart of a pastor, the author dedicates his book "to the nation of Israel in memory of the six million Jews who died in the Holocaust." Gently and with respect for "the other" he probes into the survival or disappearance of faith. Some who believed in God before WWII still believed later; others did not. Everyone's faith changed in some fashion, was altered and purged or demolished or revamped. As one of the survivors says, regarding the question, "Where was God?" — "My personal feeling is that the question is meaningless from a theological point of view."



Remkes Kooistra

Emotional Intelligence measures how well we interact

In our information age *people continue to be a company's greatest resource*. Encouraging their personal development benefits the company on an ongoing basis. Try answering the following questions by rating them according to the following responses: very seldom or not true of me, seldom true of me, sometimes true of me, often true of me, very often true of me or true of me.

1. It is hard for me to understand the way I feel.
2. When I disagree with someone, I'm able to say so.
3. I feel sure of myself in most situations.
4. I try to make life as meaningful as I can.
5. It is hard for me to make decisions on my own.
6. I am good at understanding the way other people feel.
7. I am unable to show affection.
8. I care what happens to other people.
9. I like to get an overview of a problem before trying to solve it.
10. People do not understand the way I think.
11. I am able to change old habits.
12. I know it is hard for me to control my anxiety.
13. I am impulsive.
14. I am a fairly cheerful person.
15. I am generally motivated to continue even when things get difficult.

What was it like for you to answer these questions? Did you spend time thinking about it? If you would reflect on them what could it be telling you about yourself?

Five categories covering fifteen components

The above short survey covers one question from each of the fifteen components that make up emotional intelligence. The *complete* survey consists of 133 questions and is empirically valid and reliable. Various organizations have used it as part of their recruitment process in an attempt to make their selection process more reliable and efficient. It also enables professionals to create training programs to improve the emotional and social skills and functioning of employees and the company as a whole.

In order to develop a more comprehensive understanding of the findings regarding emotional intelligence, Dr. Bar-On categorized the fifteen

Getting Unstuck

Arlene Van Hove

components under the following five categories: 1) *intrapersonal* (self-awareness, assertiveness, self-regard, self-actualization, independence), 2) *interpersonal* (empathy, social responsibility, interpersonal relationship), 3) *adaptability* (reality testing, flexibility, problem solving), 4) *stress management* (stress tolerance, impulse control), 5) *general mood* (optimism, happiness).

Learning from the Titanic

We can easily feel overwhelmed by Dr. Bar-On's many components of emotional intelligence. Yet, they are part and parcel of our every day interaction with family members as well as colleagues at work or at church. The small survey above shows the intricacies of the dynamics that make up emotional intelligence. Some of it may often take place without our knowledge and awareness.

It may surprise us, for instance, that *one* of the reasons the *Titanic* sank was because of the captain's lack of emotional intelligence. He was unable to hold on to his belief what was best for the ship and her passengers over against the owner's need and desire for speed.

And then there is the story of an aircraft captain who put his plane in a holding pattern while he fiddled around with the landing gear. No one dared tell him fuel was low because of his volatile temper tantrums. Eventually, the plane crashed.

The bridge of the *Titanic* and the cockpit of the aircraft are microcosms similar to interpersonal groups at home, at work and at church. There, however, we do not get the instant reality check ships and aircrafts give us. So, time can be on our side depending on the choices we make along the way.



Arlene Van Hove is a
psychotherapist with Cascade
Christian Counselling
Association in Surrey, B.C.

Watch for the first signs

We are often challenged to "never forget", to keep alive the memory of what happened so that it will never happen again. This book helps to spell out what it means to "never forget". It is not simply a matter of remembering a figure: Six million people were efficiently dispatched. Rather, it is a matter of being sensitive to the initial stirrings of a pattern of behaviour which can accumulate over time and which can climax in an eruption of what must lie within the deepest recesses of the human heart.

We need to watch out for the very first signs. Things like ostracism. Things like labeling. Things like being more "goal-oriented" than "people-oriented". It is when

we start poking around in all that muck that we find the filth of human hatred, and the ease with which we humans focus on scape-goats of our own choosing, upon which to vent. The Holocaust is in one sense a deep mystery. How could it have happened? But it is in another sense not a mystery at all. The initial patterns of stereotyping and rejecting and "picking on" happen in every school yard and reoccur in every dictatorship society and every clan-based church or religious group. Watch out! Listen to the stories about what it feels like to be on the outside looking in! And remember the story of what it all led to in Germany from 1933 to 1945.

Not from 1942 onwards. No, from 1933 onwards. And even

earlier, from the 1800's. And even earlier, from the Middle Ages. And even earlier, within the resentful hearts of the first Christian congregants in the churches to whom Matthew and John wrote their gospels. In retrospect we can see that Matthew and John were already concerned about some of the unvarnished hostility they sense within those early Christians. And well they might be. There is not enough of the spirit of St. Paul when he declared, "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers and sisters, those of my own race, the people of Israel." (Romans 9:2,3)

Health

Long-term care: Easing the transition

Lisa M. Petsche

The time has come. You've had to do the unthinkable: place a loved one on the waiting list for a long-term care facility.

Many people don't understand that this is an agonizing decision. A damaging myth still prevails that families "dump" frail older members in nursing homes to free themselves of the inconvenience of caregiving and get on with their lives.

Quite the opposite is true, of course. If you're like most caregivers, you probably didn't consider placement for your loved one until urged to do so by friends or a health care professional. It's typically a last resort, pursued only after burnout or some other crisis has occurred.

Painfully, your loved one is likely to express anxiety and anger about institutionalization, feeling frightened and abandoned. This is accompanied by a tremendous sense of loss. They will need time to grieve and adjust - as will you. Following are some ways to help with the transition:

-Plan to spend admission day together. There are many things you will need to do, such as unpack belongings, meet with the nurse around care planning, sign forms and visit the business office. Various staff will probably come by to introduce themselves and explain their role. Tour the facility (even if you did so prior to admission) so both of you can start familiarizing yourself with the environment.

-Bring some special belongings on the first day - for example, a favourite blanket or framed print. If personal furnishings are permitted, arrange to bring in an armchair or dresser from home during the first week.

-Ask what kind of toiletries and other personal items need to

be supplied, and what type and amount of clothing is recommended.

-Inquire about the activities schedule as well as onsite religious services.

-Find out if there are private spaces for visiting.

-Share as much as possible about your loved one's routines, likes and dislikes. Also provide the following information which staff can use to engage them in conversation and build rapport: birthplace, past vocation and leisure interests, significant life events and important people in their social network. Bring in photos of them from earlier times, and pictures of their favourite people and places.

-Notify relatives and friends of the facility's address and phone number and encourage them to call, write or visit. Offer to join them for the first visit if they're uncomfortable about coming alone.

-Visit often, especially in the early days, to provide support and reassurance. If you start out coming daily, gradually cut back to a more manageable schedule as your loved one settles in and you feel assured they're okay. (Just because you're not providing 24-hour assistance doesn't mean you're immune to caregiver burnout.) Develop a regular pattern so they know when to expect you and can anticipate your next visit. Alternate days with other relatives; you can always call in between.

-Be prepared that your loved one may have many complaints initially. If a concern seems legitimate, discuss it with staff and do some advocacy if necessary. Otherwise, provide a listening ear, allowing them to vent. Be attuned to



BERNARD GAGATAY-GAMMA

underlying feelings and empathize with them.

-If they ask you to take them home, gently but firmly reinforce that it's no longer an option. Reassure them you'll be returning soon, and plan what you'll do together. If it's feasible and you intend to follow through, remind them that they can come home for visits. Don't make false promises.

-If your loved one gets upset when you're ready to leave, ask nursing staff to provide a distraction. Try to time visits so you can depart when they're beginning a meal, heading off to an activity or going to bed.

-Get to know the staff in order to develop a partnership of trust and mutual sharing. Show your appreciation if you are pleased with their care. When you have a concern, express it calmly, ask for their perspective and let them know what you would like to see happen.

-Get to know other residents and family members, either informally or through participation in facility activities. Attend the next family council or support group meeting.

-Recreate routines from home, such as playing cribbage, watching a favourite TV program together or sharing a meal.

-Bring in special foods - a home-cooked meal or favourite take-out treat.

-Plan activities outside of the institution. Go for a walk around the neighbourhood or to a nearby park, or take a drive. If your loved one is wheelchair-dependent, get them registered with the local accessible transportation service. Then you can take them out shopping or to community events.

-Continue to include them in family celebrations. If your home is not accessible, choose a

restaurant that is, or ask staff to help you plan a gathering onsite.

-Spend time with friends and relatives who support your decision regarding placement. Family members of other residents as well as facility staff - especially the social worker - are also valuable sources of support. Initially you may need lots of reassurance that you have made the right decision.

-Learn to let go of - or at least manage - guilt feelings. These are natural but can be debilitating if you dwell on them. Remind yourself that your loved one is benefiting from around-the-clock professional nursing care, therapeutic programming and companionship. Just because you are no longer the hands-on caregiver does not lessen the importance of your role. Now that the heavy responsibility of primary caregiving has been lifted, you can focus your energy on meeting your loved one's emotional and spiritual needs and enjoying your time together.

If you once vowed that you would never put your loved one in a nursing home, forgive yourself, recognizing that such promises must sometimes be broken when unanticipated circumstances arise.

Keep in mind that the process of adjustment - for both residents and their families - varies considerably from one person to the next. For some it can take months to feel truly settled, while others feel comfortable within a few weeks. If you're concerned that either of you is not adjusting well, approach the staff social worker for suggestions and support.

Lisa M. Petsche is a social worker in a geriatric care facility, as well as a freelance writer.

Task force addresses impending crisis in Ontario nursing homes

Harry der Nederlanden

The media and the government have made us all aware that with rising costs and cutbacks things are not well in our hospitals. Long-term health care - nursing homes and homes for the aged - has not attracted nearly as much scrutiny. "A hidden crisis exists in Ontario's long-term facilities," says a study conducted by the Christian Labour Association of Canada, "and the situation continues to deteriorate."

The report was prepared after a task force held public meetings in 11 different Ontario cities to hear out employees in long-term care facilities, employers, volunteers and family members as well as collecting data from surveys. "The message we heard was consistent," said Ed Bosveld, chair-

man of the task force: "Employers, volunteers and caregivers all indicated that while residents are in need of considerably greater care today, staffing levels have gone down in the past five years."

The report points out that the care level assignments, made annually by Ministry of Health for each of the province's 56,000 long-term care beds, have increased by over 10 per cent between 1992 and 1999. Yet, funding for more staff has not been forthcoming.

Like the rest of Canada and the United States, Ontario faces the reality that its population is aging rapidly. Advances in medicine and society's increasing emphasis on home care help residents stay in their homes longer than ever before. The average age of those admitted into

long-term care facilities is now 86 years old, 13 years older than ten years ago. As a result, when they are admitted, they need a lot more personal care. At the same time, chronic care hospitals, psychiatric institutions, and facilities for the developmentally disabled have been closed down; this has resulted in an influx of people who need entirely different kinds of care and expertise. This puts further stress and strain on long-term care facilities and the nurses and aides that work there.

At one time the government of Ontario required 2.25 hrs. of care per resident per day. Despite the need for more, not less care per resident, the government dropped this requirement. A decade of spending restraint and restructuring have

See CRISIS IN NURSING HOMES page 13...

Health/Family

Crisis in nursing homes

...continued from page 12

left staff discouraged and frustrated.

One veteran health care aide is quoted as telling the task force: "When I first started to work in the nursing home, I had time to sit and talk with the residents. I could admire a sweater that a resident was knitting or view the latest pictures of grandchildren and great-grandchildren. That was 15 years ago. Today, my partner and I have to get 30 residents out of bed and ready for breakfast — in an hour. There's not enough time to wash and dress them, much less spend time being human with them. We're not into caring for people — our workplace is more like a warehouse or an assembly line."

Another testified:

"We have six-to-nine minutes to wash a resident; on nights, we allow ourselves 15 minutes to do a proper job. I would never have a family member live at this nursing home."

And yet another:

"Staff on the whole are very caring for the residents but they feel rushed with not enough time to do extra things like apply makeup, walk with residents, sit and visit and really get to know them. Residents are people too and need to feel that the facility they are living in is their home and not that they are on an assembly line."

The Ontario government has planned to build 175 new facilities, adding about 20,000 new beds. But, the report warns, adding new capacity without increasing staff levels just means the quality of care will deteriorate further.

The staffing conditions are further aggravated by the shortage of registered nurses, who can find better paying jobs in the hospitals. Even health-care aides are in short supply. Because there has been little new hiring for some years, the staff working in these facilities is aging along with the residents: 75 per cent are over 40 and 25 per

cent over 55. Just to maintain present staffing levels is going to be difficult in the near future.

To meet the crisis, says the CLAC report, employers, family members, employees and unions and the government will have to cooperate. After working through the material gathered at the meetings and from the surveys, the task force came up with 18 practical recommendations, several directed to each stakeholder. I won't list them all; a copy of the report is available at www.clac.ca.

Employers should provide more opportunities

One of the recommendations to employers is to both emphasize and provide more opportunities for training to equip employees with the necessary skills needed to deal with the new category of residents.

The same advice is extended to employees: strive for more in-service training.

Following up on a recommendation to employers to devise more ways to use volunteers, the task force tells family members to get involved, and also to carefully assess the facility they choose for an aging parent.

Schools should become involved too, suggests the report, looking for ways to encourage youth to consider long-term care nursing as a rewarding career.

The government, of course, is called on to provide additional funding to catch up with the increasing need for more care per resident. In order to cope under present funding levels, some facilities are operating with almost all parttime staff. The task force recommends that the government set a minimum standard here so that there's a strong core of full-time people on staff. It also suggests the government conduct regular surveys of nursing homes and release report cards on how satisfied families are with the care they provide.

An unlikely farmer

If you had taken a poll in my high school class of who was least likely to end up on a farm, most people probably would have picked me. Even though I grew up in a small town surrounded by farms, as a young adult the word "farmer" conjured up shades of Old MacDonald.

It wasn't until I met Jack that I learned no one actually makes a living with a "moo-moo here and an oink-oink there" anymore. Many of Ontario's family farms are worth well over a million dollars. A single piece of field machinery can easily come with a five digit price tag. The financing necessary to make a modern farm viable requires efficiency and fiscal planning. Agriculture, like every other industry, is continually changing and adapting to the pressures of the society in which it exists.

Nothing bugs my kids more than when farmers are portrayed by the media as toothless backwoods bumpkins who drive beat-up pickup trucks and shoot groundhogs for fun. We take good care of our teeth, thank you very much. On the other hand, there are those who view farmers as essentially lazy individuals who count on production quotas and modern technology to do all the work. My daughter has a friend who is utterly convinced that most tractors have televisions in the cabs of their tractors. Right there between the automatic coffee maker and the mini-bar, I guess. How they manage to plant the crops in straight rows is a mystery to us all.

But then when I came to the farm I had some strange ideas too. I didn't know the difference between a tractor with a cab on it and a combine. I thought a "bean head" was a derogatory remark, and when Jack told me we had to "pick stones" I laughed in his face. He wasn't joking. Here we are a couple of decades later and I can tell you the relative merits of an in-bin corn dryer versus a batch dryer, their approximate retail value and which brand makes the most noise. The longer I live here the more I am part of this place and vice-versa. It's dangerous to admit in print, but I don't even mind picking stones. (I have this idea for a marketing strategy where we'll stamp them all as "100% Organic" and sell them for \$5.00 each along the highway.)

God's sense of humor

One of my favourite parts of rural life is summer evenings. I love to take a walk down to the creek around sunset. Dusty gallops along at my side, gleefully sticking his long collie nose into ground hog holes and chipmunk burrows. On a really good night he might chase a raccoon up a tree or startle some poor rabbit in the bush. Down by the creek the Canada geese sing in antiphony with the tree frog

Intangible Things

Heidi VanDerSlikke



HARRY DER NEERLANTH ILLUSTRATION

chorus. The neighbor's cattle stampede toward the fence as if they hadn't ever seen creatures like Dusty and me before. They stand there staring at us, switching flies away with their tails and sticking their tongues up their own noses.

Tell me God has no sense of humor.

And I love to watch the field crops in their daily progress. Row upon row of corn and soys, reaching upward and spreading outward until the rows are no longer visible. Field crops are a constant reminder of how little in this life we really control. We may "plow the fields and scatter" but it's the hand of God that makes them grow. Each year we wonder whether it will be too warm, too cold, too dry or too wet.

Three years ago Jack planted the corn early because the weather was so good. It shot up in no time and by mid-June was already knee high. Then a severe late frost struck. By mid-afternoon the lower sections of the field were obviously damaged, the black fingers of frost creeping across the foliage like the shadow of death. I watched that summer as the corn struggled along and then somehow rallied incredibly to yield a crop as good as any other.

"Miracle" comes from the Latin *miraculum*,

referring to something that evokes wonder and triggers an awareness of God's presence. I guess that's what I like best about farming. It's a miraculous business.



Heidi VanDerSlikke lives in Harriston, Ont.

U.N. feminist policies undermining traditional families, analyst says

WASHINGTON (BP) — United Nations committees are pushing an agenda that counters traditional moral and social norms regarding the family and religion, said Patrick Fagan, an expert on family and culture for the Heritage Foundation, a Washington think-tank.

He pointed out, according to CNSNews.com, that some feminist policies being pushed by the U.N. High Commissioner's Office for Human Rights are so radical they violate the U.N.'s own poli-

cies protecting a nation's right to determine its own domestic policies. He predicted that the next decade will witness a confrontation between traditional cultures and new rights.

Generating new rights

The international women's movement "is not only generating new interpretations of existing human rights doctrine, but is also generating new rights," said Fagan, quoting from a recent speech by a senior U.N. official.

"The most controversial is the issue of sexual rights."

U. N. agencies are seeking to reconstruct social norms by redefining gender as a social construct and not a biological distinction, Fagan said. They are also rewriting school textbooks to promote the new definition of gender, and fighting traditional sex roles.

The international women's movement is setting itself up "as the new universal moral arbiter of all laws, of all religions, of all cultures and of all nations,"

he concluded.

Countries that have constitutional bans on abortion are regarded by the U.N. to be in violation of the rights of women, as defined by the feminist movement.

In recent years, it has even urged countries to put in place legal structures that would allow children to take their parents to court when they disagree about the content of sex education. U.N. agencies also seek to give prostitutes the legal rights afforded other

professions and have criticized conscientious objection clauses in laws for doctors who oppose abortion.

In many cases, social policy officials on U.N. committees advise nations to decrease the emphasis on marriage, parental authority and religious beliefs. Mothers are encouraged to enter the workforce, and legal restraints on sexual activity among adolescents are targeted for removal.

Women News

Sex-selective abortions still on increase in India

INDIA — You can make good money with an ultrasound machine in many parts of India. Although the practice is illegal, they are used to discover the sex of babies by parents determined to have a boy. Technicians cart the machines from town to town, performing the tests for 500 rupees. Only the relatively well-to-do can afford it.

And it shows. In two prosperous Indian states, Punjab and Gujarat, the birth rate for girls has fallen dramatically to 793 and 878 per 1000 boys. Every year, 12 million girls are born in India, and 1.5 million die before their first birthday. Another 850,000 die before age 5, and by age 15 only 9 million will survive. It is estimated that up to the age of 35, more females die in India than males at every age level.

Lowest ratio of females to males

India now has the lowest ratio of females to males of the ten most populous countries in the world. People want sons because sons will care for them in old age, while daughters will join the husband's family. Daughters also cost the family dearly when they get married, for the husband's family expects a large dowry.

Despite legislation outlawing sex-determination tests, says the *New York Times*, the ultrasound machines are advertised everywhere. The law is not enforced unless a woman complains, and women in India have little say-so; besides, most are just as eager as their husbands and fathers-in-law to have a boy.

At the present rate, said one father, quoted by the *N Y Times*, in 10 or 15 years the boy's family will be paying the girl's family a dowry because there will be such a shortage of brides.

Churches have done little to eliminate the dowry custom in India despite the ban placed on it in 1961, according to women leaders in the church. Susy Matthew, president of All India Council of Christian Women, says that the day a girl is born parents start

saving for her dowry.

Desperate to marry off their daughters fathers often promise a dowry they cannot really afford. Then the husband and the in-laws torment the woman to extract more money or goods from her parents. Many women have been driven to suicide. Some are burnt to death by the husband's family. In 1991 over 5 thousand such bride-burnings were reported in India, but activists claim that only about one-tenth are actually reported.

Several years ago an attempt was made to introduce into the Church of North India's marriage vow a declaration, "I have not asked for or given dowry." Church leaders rejected the proposal as 'unnecessary'. In fact, many churches had a tradition of collecting 2 per cent of the dowry, a tradition they were loth to abandon, even after dowries were outlawed.

Virginia Saldanha, secretary of the commission for women of the Catholic Bishops' Conference of India, told ENI that although the church has absorbed the dowry culture, it is "not as acute as among Hindus [where it originated] insofar as it does not end in cold murders. Yet, many families still find it hard to take back their daughters if they face dowry harassment. For them, a daughter is 'paraya dhan' [another's property] and taking back a married daughter hurts family pride."

India's gender ratio has been deteriorating for a century. In 1901, the ratio was 972 females for every 1,000 men, and by 1951 had dropped to 946, then to 927 in 1991. Elsewhere in the world, women outnumber men by three to five per cent.

(With files from ENI, Newsroom and Religion Today)

Baby girls aborted and abandoned in China

BEIJING, China — Beijing says that recent statistics show that its one-child policy is working: it has effectively slowed its spiraling population growth. At the same time, it has worsened the gender balance. At present, there are 855 girls born for every 1000 boys. The government uses incentives and penalties to enforce its one child per family policy, and most rural families want a son to help support them in their old age.

This has led to sex-selective abortions, infanticide and the abandonment of baby girls. As in India, scans to determine sex are illegal, but they continue nevertheless.

The situation is aggravated by local family planning officials who have resorted to all sorts of violent methods to enforce the government policy. Women are often imprisoned and even beaten, according to Human Rights in China, a Hong Kong group.

In a 1999 report, HRC explained that Chinese couples have to apply for birth permits before starting a pregnancy. After the permitted one or two children have been born, any future pregnancies have to be aborted, and women are forced to wear an IUD or be sterilized. Those who fail to abide by the rules can lose their jobs and homes, and pay crippling fines. Women can be forced to have abortions even up to the final trimester, and cases have been reported of babies being killed just before their expected birth date.

Abandonment is another problem. In Hunan province, 92 percent of the 16,000 children abandoned over a four-year period were girls. Ninety percent of "orphans" are girls too, another indication parents are more likely to abandon baby girls in the hopes of having a son.

Woman is refused change of religion

(Compass) — Malaysia's High Court in Kuala Lumpur has rejected the application of Lina Joy, a Muslim convert to Christianity, who was seeking to remove the word "Islam" from her identity

card. The judge ruled that, as a Malay, she cannot renounce Islam. Joy, 37, was seeking a declaration stating she could practice the religion of her choice. She had applied with the National Registration De-

partment to legally change her name, but the application was approved on the condition that it did not mention change of religion as the reason. She became a Christian in 1998.

African Governments seek ways to curtail female circumcision

NAIROBI, Kenya — In spite of efforts by governments and religious groups to eliminate it, ritual female circumcision continues to be widely practiced in parts of east Africa, especially among Muslims. The rite is supposed to keep a woman sexually pure, but it involves high physical and emotional risks.

Kenya government statistics indicate that in northern Kenya almost all women undergo the ritual. It is a horrendous ritual which involves scraping the inside of the woman's genitalia and then sewing it almost shut.

The Kenyan government is launching a \$4.4 million action plan that aims to reduce the practice by 40 per cent over the next 20 years. Although the practice is prevalent among Muslims, the Muslim leadership in Kenya has joined the government's efforts to abolish it.

In Ethiopia, female circumcision is so much part of the culture that it is also practiced by Christians and Jews. Thousands of women in Africa and Asia die every years due to complications related to the practice. At least 10 countries in Africa have outlawed it, but often laws are not enforced.

In 1997 Kenya's Parliament rejected a motion to introduce legislation to ban the practice outright. Attempts to discuss the tradition in Parliament were dismissed by members from the Muslim north as improper. One of a number of women parliamentarians who voted against the motion asked colleagues, "Don't you have anything better to do than to discuss women private parts?" Many northern Kenyan leaders express perplexity at attacks on a cultural heritage that they consider sacred, pointing to girls they witness maturing into beautiful women after undergoing the ritual. They consider it profane to question its merits.

In many communities circumcision increases a woman's marriage prospects and the size of the family's dowry. Many young women, therefore, fear social rejection if they do not undertake the rite. The role of circumciser is one of the few positions open to village women that can provide some measure of prosperity and social standing. Midwives may earn more from genital cuttings than for assisting at deliveries.

In Uganda, recent figures show a decline over the past decade — about 4,000 girls were circumcised last year, but churches emphasize that the problem is still acute,



citing many cases of girls bleeding to death.

Tanzania's Ministry of Community Development, Women and Children Affairs, estimates that nationwide about 32 percent of girls from 11 to 15 years old have undergone the ritual. In February 2000, 73 female circumcisers from the Pare and Maasai tribes in the Kilimanjaro region gave up their tools to a district commissioner with a vow to stop practicing. Mariamu Chesue, 72, their head, said, "We have reached the decision to lay down our tools after attending awareness campaigns on the dangers of female circumcision."

In Uganda, some organizations are working together to provide economic and cultural alternatives. One program is promoting the substitution of gift-giving and public celebration of womanhood for female circumcision rituals. In Kenya, the Kenyan national women's group encourages alternatives to coming-of-age rituals that emphasize positive cultural traditions of the community. Working together with the U.S.-based Program for Appropriate Technology in Health and local organizations, the group developed the Ntanira na Mugambo (Circumcision Through Words) ceremony as a culturally acceptable substitute to mark the transition to womanhood.

(With files from Newsroom)

Wives for sale in Vietnam

VIETNAM — Wife-selling is practiced quite openly in Vietnam, reports the BBC. Agents in Ho Chi Minh City are selling young women for between \$2,500 and \$8,000. Many are sold to Taiwanese men as wives. The young women marketed in this way are usually from poor rural families, who need the money desperately; however, they get only a small part of the agent's price. According to reports, many of the wives are unhappy and some are even sold into prostitution. Once in Taiwan, the brides often send money back to their families in Vietnam.

Book Review

Writer challenges women to recover virtues of service, sacrifice

Women and the Future of the Family

By Elizabeth Fox-Genovese, Stanley J. Grenz, Mardi Keyes and Mary Stewart Van Leeuwen
Baker Books, Grand Rapids, Mich., 108 Pages, \$11.99 (US)
 Reviewed by Harry der Nederlanden

One of the most significant transformations that has occurred in Western society in the last century, one with huge ramifications, is undoubtedly the change in the status of women, the so-called sexual revolution. It has altered not just the role of women but the structure of the family, a structure that had remained more or less constant over hundreds of years.

One hundred years ago only a tiny minority of wives worked outside the home; today stay-at-home moms are the minority. This has wrought profound changes in the way the family functions. Many of them for ill, argues Elizabeth Fox-Genovese, prof. of humanities at Emory University in Atlanta.

Her address, delivered at the fourth annual Kuyper Lecture in 1998, has been published along with responses by Stanley Grenz, a theology prof. at Regent College, Mardi Keyes, a co-director of L'Abri Fellowship in Massachusetts, and Mary Stewart Van Leeuwen, prof. of psychology and philosophy at Eastern College in Pennsylvania.

Antidote to excesses

This strikes me as an especially good book for anyone who has become so turned off by the excesses of the feminist movement that he or she is beginning to ask whether our forebears didn't have it right after all.

Genovese has made her mark by taking on the feminists and speaking on behalf of a more traditional view of gender roles. She doesn't do so as a "red-neck reactionary"; she's a responsible scholar with outstanding credentials. The attitude toward family and women's roles cultivated by much of the feminist movement, argues Genovese, is at least partly to blame for the horrific divorce rates and above all for the confusion, alienation and nihilism among western youth. The increased incidence of rape and illegitimacy, she contends, are also traceable in part to the dissolution of traditional mores which accorded women special esteem and expected them to be chaste.

Genovese does a convincing job of tracing the present instability of marriage and the widespread "abandonment" of children to their own devices to a model of

marriage and family that has grown out of the individualism of the Enlightenment. In such a family, each member—husband, wife, child—is an autonomous individual whose first calling is to self-realization. The family is merely a contractual arrangement to be honored only when and if it serves that end. (And, according to many feminists, it usually doesn't.) All have equal rights, and to sacrifice those rights and submerge the self in order to serve others is to turn oneself into a victim of abuse.

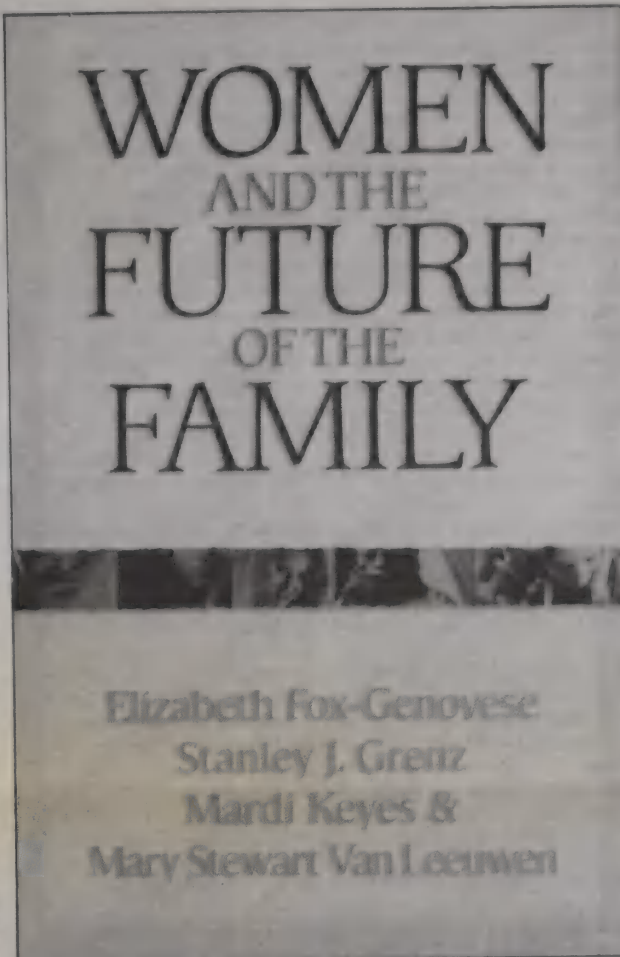
Paying a high price

This egalitarian, contractual model has enabled women to achieve great gains in equality—but at an exorbitantly high price, says Genovese. The loss of traditional roles and the pressure for equality as sameness have turned families from being places of mutual care and sacrifice to places of struggle for equal rights. Feminists have heaped scorn on the very virtues that sustained the family and society—the virtues of service and sacrifice—characterizing them as formulas for servitude.

Genovese challenges Christian women to recover these virtues as central to the meaning of human life. And they can do so, she suggests, only by rejecting sexual egalitarianism and celebrating once again the traditional role of women in the household.

All three respondents agree by and large with the historical part of Genovese's analysis, namely, that individualism poses a great threat to family life. Individuals, Stanley Grenz agrees, need to feel that they participate in something larger, which gives them a sense of being responsible to and for others. And the family ought to do that for children. He especially praises Genovese's stress on the virtue of self-sacrifice, for it lies at the heart of the New Testament ethic.

However, this ethic is not only or even first of all for women. Paul urges the strong to sacrifice for the sake of the weak, so this ethic spoke first of all to men in the patriarchal society of biblical times. With Keyes and Van Leeuwen, Grenz sees the influence of feminism as much more positive than Genovese. All three respondents agree that the Bible does value the difference between males and fe-



males as one created by God, but they do not agree that this difference must come to expression in the traditional way, that is, with the man as the breadwinner and the wife as the one responsible for nurturing the children and taking care of the household chores.

Grenz challenges Christians to demonstrate in the church a mutuality among men and women because they reflect the image of God together. He calls for a new gender covenant "that is life-giving, empowering, and edifying of each woman and man, and that fosters wholesome nurturing within marriages, within family structures, within church fellowships, and in turn within society as a whole."

Closer look at biblical model

Mardi Keyes opens her response by taking a closer look at the biblical model for gender roles. She points out that Genovese tends to assume that the only alternative to egalitarian individualism is a traditionalism that compartmentalizes men's and women's roles. Although the Bible sees gender

differences as good, she says, "it is strikingly silent when it comes to defining our differences or their implications." The Bible certainly doesn't prescribe absolutely separate spheres and work roles on the basis of sexual difference; instead, the emphasis falls on our unity and "our call to the same character goals and virtues."

Contrary to Genovese, she argues that equality of men and women before God must not and in fact did not remain purely spiritual. This biblical vision of equality had far-reaching repercussions on the hierarchical structures of Roman society. The Romans recognized this threat and that's why they persecuted Christians.

Keyes warns against absolutizing the traditional division of labor as if it were ordained for all time and everywhere. Gender differences ("complementarity"), she says, "is more holistic, mysterious and flexible." Instead of harking back to the traditional model, she would encourage Christian couples to work out a "committed, covenant marriage in which mother and father share the responsibility of raising their

children with flexibility and creativity." This need not mean, contra Genovese, buying into a contractual individualism.

Through Kuyper's eyes

Mary Stewart Van Leeuwen approaches Genovese's analysis through the eyes of Abraham Kuyper, since the occasion was the Kuyper Lectures. Kuyper would have appreciated her stress on the family as a God-given structure which cannot be reduced to the individuals that compose it. He would have sided with Genovese against those feminists who characterize marriage as a repressive institution, says Van Leeuwen, and she cites data that suggests it enhances the well-being and health of husbands and wives as well as children.

Kuyper, however, compartmentalized gender roles much more strictly than Genovese. In this he was a creature of the Victorian era. The public realm (including professorships) was for him the exclusive domain of men, while women were created for the private realm of the family. Van Leeuwen points to the fact that Bible-believing Christians differ markedly on how sexual differences should come to expression and warns against militancy and dogmatism on such secondary issues of faith.

Contrasting a patriarchal model (like Kuyper's) with the individualistic egalitarianism of feminism as implemented in Scandinavian countries, Van Leeuwen sketches an alternate model that she calls a "social-partnership model." This seeks to create societal mechanisms that help parents find creative ways to divide parental responsibilities while earning a living. She points to concrete public policies in several countries that avoid either extreme and which enable families to "put children first, without putting women last, and without putting men on the sidelines."

Not the least of the virtues of this concise, trenchant book are the introduction and summing up provided by James Skillen and Michelle Voll of the Center for Public Justice, which co-sponsored the Kuyper Lectures. The conclusion does much more than summarize the arguments; it draws out a number of implications for public policy.

This short book is highly recommended, especially for young people and young parents troubled by the strident debates surrounding gender roles. It provides a solid starting point for reflection.

News

Justice: alternatives to retribution

Leona Flim

ST. CATHARINES, Ont. — Like many of us, Reinder Klein has never had a loved one victimized by crime, nor has he had a loved one convicted. Yet the Burlington-based social justice activist and former school teacher is passionate about the need for change in the criminal justice system, both in Canada and the U.S.

Klein, employed by the Christian Reformed Church to research and promote social justice, was one of the organizers of a recent criminal justice consultation in Grand Rapids, Mich. Lawyers, judges, ex-convicts, corrections employees and others met for two days and came up with recommendations calling for church support of a "restorative justice" approach.

"Essentially restorative justice is an approach to dealing with criminals in a way that emphasizes healing of broken relationships," Klein said in an interview. The goal is reconciliation of the criminal and his or her victim(s). The method, originating in aboriginal justice traditions, is called "confreencing." It happens in a controlled setting where criminal, victim(s) and other affected parties are brought face to face.

Confreencing provides a venue

in which the victim can release the full intensity of pent-up emotions and express to the perpetrator firsthand the extent of pain he or she caused.

But that in itself isn't enough. The perpetrator must truly hear what is being said, and therein lies the challenge for facilitators and everyone else involved. Once the perpetrator internalizes the victim's pain, previously an abstraction from which he or she could remain detached, healing of the relationship can begin to happen.

Klein has seen conferencing role-played during courses he took in conflict management and the resolution of corporate pain. Even in role-playing, where the stakes are imaginary, he has seen intense emotions spew out of people while confronting one another as victim and criminal. A number of times he has seen people break down and cry. "It's an extraordinary experience (to be part of a conferencing session)."

Restorative justice is to be distinguished from retributive justice, the kind that dominates in the courts today. An emphasis on retribution, or punishment for its own sake, carries with it a "lock 'em up" mentality that seems to prevail in Canada and the U.S. When we

put wrongdoers in jail, "they're out of our view," Klein said. "They're no longer bothering us and so, out of sight, out of mind, we're not dealing it."

'Out of sight, out of mind'

Such a mindset is not uncommon among Christians who find plenty of biblical evidence, particularly in the Old Testament, that God physically punished people when they got seriously out of line. Historically, the Christianized West has shied away from physical punishment (lashes, hands cut off) in favour of incarceration. That way, we didn't have to physically hurt anyone, saving us from guilt at "brutalizing image-bearers of the Almighty." Yet we could still take out our anger by depriving criminals of their freedom, and by making the experience of incarceration as unpleasant as possible — "as unpleasant as we felt we could get away with and still be considered decent ourselves."

The flaw in such a mindset is that no problem can be adequately dealt with by simply ensuring it is kept hidden. Out of sight may be out of mind, but what does that heal or resolve?

Then there is the question of what God would want. We are living, today, in the fresh air of the New Testament. "In Christ there is a new beginning," Klein said. "There is an emphasis on reconciliation and restoration and healing. But somehow that never found its way into the criminal justice system in the Western world."

Not an end to jails

Restorative justice doesn't necessarily mean an end to jails, Klein said, but it does require changes in the way they are run. "Jails would be humane (under a restorative justice model) and the emphasis would be on conferencing on an ongoing basis. There would be far more of that (as part of regular prison life)."



PRISON FELLOWSHIP INTERNATIONAL

Time spent in jail could be reduced under restorative justice, Klein said. "I think it would increase the likelihood of early releases — not simply on account of good behaviour but also on account of evident restoration of the person."

So what next? Assuming we agree restorative justice is needed, what should we do?

Well, we can start by expressing our views to our MPs by letter or in person, Klein said. Individuals can meet with their elected representative. Church groups can host a breakfast, dinner or coffee at which the MP is invited to listen and speak.

The folks who met in Grand Rapids had an array of other ideas, from a denominational criminal justice office, to a congregational pilot project applying restorative justice principles in the context of a local prison.

Social justice co-ordinator proposed

At a meeting in Samia after the criminal justice consultation, the Co-ordinating Council for Church in Society accepted a 28-page report on the Grand Rapids event.

CCCIS, an inter-agency group that addresses social justice issues on behalf of the CRC in North America, also decided to ask the CRC's new social justice coordinator to organize a group that will advise staff and shape church response to issues raised in the report.

In addition, the new staff person (who has yet to be hired) will be asked to coordinate a three-year educational push with the council's support. This project will seek to raise denominational awareness of injustice and suffering in the criminal justice system. Church members will be encouraged to get involved in efforts to prevent crime, and in ministries to victims and offenders, especially those fostering reconciliation between the two.

Note: The 28-page report is titled On the Front Line in the Struggle for Justice: CRCNA Criminal Justice Consultation. For more information or to obtain a copy of the report, contact Klein by telephone: (1-800-730-3490) or e-mail (kleinr@crcna.ca).

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U.N. drops U.S. from Human Rights Commission

GENEVA, Switzerland (EP) — For the first time since its inception, the United Nations Commission on Human Rights (UNCHR) will not include a representative from the U.S.

The United States did not receive enough votes from the member nations for another term of service on the Commission.

The White House expressed concern that the Commission's decision will weaken its investigation and prosecution of human rights abuses worldwide.

"The real losers here are people around the world...whose human rights need to be protected," said Ari Fleischer. "They're the ones affected by this vote. It's not the United States."

Current members of the international human rights organization include some nations that are notorious for human rights abuses within their borders. Those nations include China, Pakistan, Sudan, Cuba, Saudi Arabia, and Vietnam. The U.S. Government and international human rights groups have

condemned these nations as active persecutors of religious groups.

According to Christian Solidarity Worldwide (CSW), the membership of these nations and the loss of a representative from the U.S. have severely damaged the commission's credibility. "It is clearly ironic to have the international community's foremost body examining human rights include on its membership states which...deny respect for basic principles of human rights," said a spokesman for CSW.

News Comment

Notes for News



Bert Hielema

AT FIRST I FELT A BIT out of place at the "Festival of Books" held on the University of California Campus in Los Angeles, Saturday April 28. I didn't feel out of place because I was the only Canadian among the 100,000 Californians there and still had my clock on Eastern Time - 3 hours ahead. I hadn't changed my Sports Instrument watch because it becomes easily confused when I start pushing one or two of the 4 corner buttons, not worth it for my weekend stay in L.A. where in downtown plastic angels are as common as Moose in Toronto. What did make me feel out of place was that my Dutch frugality had made me be the only person there with a home-battered sandwich in my briefcase, and also an apple and some nuts.

To come practically self-sufficient goes against the grain of Californian living and is seen as un-American. Having been in L.A. a dozen times before — one of our three daughters lives there — I know that spending money is pursued with a patriotic passion there and saving is seen as a sin. No wonder the national prayer is "lead us not into recession, but deliver us from a Dow-Jones decline." More about Prayer and Prosperity later.

IT IS MY HABIT TO DRINK three glasses of water when I get up and have three cups of herb tea after breakfast and this ingrained habit makes me seek out a toilet pretty early in the morning. So the first thing I did at arrival at the beautiful UCLA campus was to find a "rest room." American don't "wash" in a toilet: they "rest." They also all carry a water bottle, which has become a fashion statement. It shows that they are aware that we are not only dust but also water — especially our brains — and that for good health they need to drink aqua pura. It also tells others that we are rich enough to buy the stuff. I guess I am different. When I see people sporting these bottles than I have visions of large trucks driving long distances to remote regions to extract water from a locale where farmers need it to irrigate their

crops but where now wells or aquifers are sucked dry so that we, city folk, can have water and have it in abundance at a cost much higher than our gasoline, about which we complain endlessly at only 80 cents (Can) per liter. When I see all these bottles, then I picture mountains of empties littering the garbage dumps and I wonder whether the environmental cost of transportation, the damage to the area where it is extracted and the expense of disposal of the container, far outweighs the dubious benefits. True, there is some concern about water safety, even though numerous tests have indicated that bottled water is often not much better than the liquid pumped in Walkerton and North Battleford, after the filters were replaced. Easily said for me who has a perfect country well, pumping 150 liters per minute of excellent water. But on that day, April 28, it was cool — only 16 degrees Celsius and cloudy — and most of what we consume has a high water content: the juice, milk, tea, even meat and bread. Come to think of it: only alcoholics need to drink a lot, as alcohol depletes body fluids at a rate of 1 to 10. And I was sure that few of these people were addicted to liquor.

I MUST ADMIT THAT I AM an addict. Not to alcohol. To books. So I came to this festival for a reason. I never go to a library to borrow books. Instead I go to book stores, browse there and buy. I am sure that I am one of a dying breed that can sit and read, which I do every day. I always have a few books going. So far this year I am on book # 25. I read books on history, on religion, on travel, on the environment, on health, on economy. Fiction too, of course. I must admit that I treat books pretty roughly: I write in them, underline passages I like, make comments in the margins, mark pages which I think are interesting to me, and so, when I need a quote or want to find a particular line, I have less trouble. Frankly I couldn't care less if I ever saw a TV show again, but being deprived of books would be my mental and intellectual death. So

our house is littered with books: books everywhere: on my desk, on my filing cabinets, book cases full in every room, except my bedroom. I never read there: only sleep and..... dream, dream about books and the most unlikely plots. Books and writing, my joy and my life. I even get paid for doing it. What more do you want. Actually this has been my life since 1982, when I started doing commercial property appraising, roaming from Pictou in the south, to the Algonquin Park in the north, even in the park on occasion, and from Peterborough in the West to Perth in the East, covering Barry's Bay, Bancroft, Minden, Haliburton, Belleville, Trenton. I loved every minute of writing stories about properties — narratives as we called it in our appraisal jargon — and got paid well for doing it, too.

So I came to this Festival of Books for a reason. Just to be there, among the thousands of book lovers, was sheer delight. Milling among the masses of unknowns, I yet felt a sense of community as they, like me, waited in line to listen to authors explaining why they wrote what they wrote and seeing some favorite writers in person.

Being there convinced me that there is hope for America. Things are alive in L.A. Thank God.

PRAYER AND PROSPERITY. No doubt the U.S.A. prays a lot. That's good. Lately a book about prayer has made the best seller list. It is called *The Prayer of Jabez, Breaking Through to the Blessed Life*. The title comes from an obscure passage in that dry book of genealogies, in 1 Chronicles 4: 10: "Jabez cried out to the God of Israel, 'Oh that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain.' And the Lord granted his request."

Now, thanks to a small book — and spinoff coffee mugs, bookmarks, and plaques — Jabez's prayer is being murmured in many parts of America: business people say it has increased their profits, single women say it has found them boyfriends; and pastors say it has enlarged their congregations.

The Prayer of Jabez received a special report in the New York Times, the International Herald Tribune and the Globe and Mail. Written by Atlanta evangelist, Bruce H. Wilkinson, it has sold more than 4 million copies in the US and 100,000 in Canada. The booklet is no more than an extended sermon and offers a new

view of the prosperity gospel. It preaches that it is perfectly fine to ask God for personal success, as long as that success has a godly purpose.

The author told the *New York Times*: "Jabez prayed for more property. He was a farmer or herdsman, and he was asking for more business. When I talk to business owners or managers, I tell them that if their business is honoring the public and they're treating their employees well, it's right to ask God to bless their business."

The whole book is built around the prayer. Each chapter offers a motivational lesson — from overcoming personal challenges to how to share the gospel. Jabez' story, the book says, is "proof that it's not who you are, or what your parents decide for you, or what you were 'fated' to be that counts. What counts is knowing who you want to be and asking for it. Through a simple, believing prayer, you can change your future."

I CHALLENGE THIS. WE can only pray to be blessed in order to be a blessing, never for personal gain. That's why the New York Times is correct quoting Jeffrey H. Mahan, professor of ministry, media and culture at the Iliff School of Theology in Denver: "It fits with the narcissism of the age. Religious life is focused on me and my needs."

Let's place Jabez in context. He is an Old Testament Jew, just returned from exile and all that was left of Israel is Judah. When Jabez asks for more land, he does it for God, in line with his beliefs. Jacob Needleman in an essay "Notes of Religion" describes his faith: "Judaism is the religion of the covenant between YHWH and the descendants of Abraham.. It is in the actions, in the history of the chosen people trying their ways in response to the covenant that the teachings of the Jewish faith are set forth." Says this Californian Jewish professor: "The redemption of man is intimately bound up with the redemption of creation. This conception of man responsible for the whole of creation had its greatest modern influence on Judaism in the communities of Hasidim ('the pious') that arose in Poland in the eighteenth century. In the Hasidim way of life, there is no

separation between sacred and profane."

That is truly Reformational language. The German theologian Dietrich Bonhoeffer says the same: "God, brother and sister and the earth belong together. A Christian becomes strong in service of earth and people." He calls Christians secular when they renounce God as the Lord of the earth. "The pure teaching of the gospel is not a religious concern but a desire to execute the will of God for a new creation." In other words Bonhoeffer, who returned from prosperous U.S.A. in 1940 to Germany, says that personal prosperity can never come at the expense of creation. Only when we consciously and conscientiously work for a better creation here and now, do we do God's will. It cost him his life, executed in April 1945.

IT SEEMS TO ME THAT we, in the Reformed Churches, are losing sight of the core message of the Reformation: there is no separation between sacred and profane. Our redemption cannot be separated from the redemption of creation. When we see *The Prayer of Jabez* in that light, then I find it wanting, catering to the destructive individualism, to which most Christians have fallen victim: our future is always tied up with our redemption and our redemption is always tied up with the future of creation. The two cannot be separated. Our success is intimately connected to the success of creation: when this suffers, we suffer even though we personally may prosper for a while.

Bert Hielema will be in Minnesota and Iowa from May 14-29, from where the next column will originate.

the Netherlands

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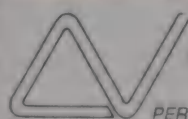
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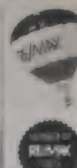
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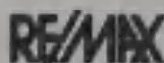
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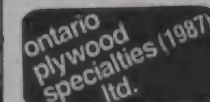
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And editing style. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.</p>	<p>1946 June 14 2001 "Unless the Lord builds the house, its builders labor in vain." (Psalm 127:1a) With thankfulness to God, we announce the 55th wedding anniversary of our parents and grandparents LEO and TENA BATTERINK We are grateful for the blessing they have been in our lives and the lives of others. With love from: Ed & Mary Faber — Strathroy, Ont. Heather & Tim Graves, Tim & Leanne, Ryan, Jon Annette Westra — Strathroy, Ont. Ian, Leona Len & Nienke Batterink — Duncan, B.C. Marie, Jen, Josh, Kristin Clarence & Jeri Batterink — Hamilton, Ont. Melanie, Kyle We invite relatives and friends to celebrate with us on Saturday June 16, 2001 from 2-4 p.m. D.V., at the Westmont CRC, Drury Lane, Strathroy. Home address: 153-400 Dominion St., Strathroy, ON N7G 3G8</p> <p>Hoogkerk, Gr Dundas, Ont. 1946 May 20 2001 With gratitude to God, the children, the 21 grandchildren and the 5 great-grandchildren of FRED and DOROTHY BOONSTRA (nee VAN DER LANDE) rejoice in God's faithfulness to their parents as they recently celebrated their 55th wedding anniversary. We, as a family, pray that God will continue to guide and bless them in the time to come. Children: Harriet & Ross James Margaret & Joe De Weerd Wilma & Ed Gringhuis Kerry & Wilma Boonstra Jenny & Stan Jaskot Wally & Irene Boonstra Dorothy & Brian Trebych and their families. Address of the anniversary couple: RR 2, Dundas, ON L9H 5E2</p>	<p>1941 June 5 2001 ARIE and CORA GROENEVELD 60 years together The family of Arie and Cora Groeneveld would like to invite you to an Open House to celebrate their 60th anniversary on Saturday, June 2, at the Salvation Army Church in Bracebridge, 185 Manitoba St. (Behind the Thrift Shop) between the hours of 1 and 4 p.m.</p> <p>Rexdale, Ont. Shelburne, Ont. 1961 May 27 2001 It is with much rejoicing that we announce the 40th wedding anniversary of our parents and grandparents NICO and RIA SCHAAFSMA (nee SPIERENBURG) How blessed we have been to see a marriage like yours, where love and trust have grown through the years. May God bless and keep you in the years ahead. Love from your children and grandchildren: Mike Schaafsma — Mission, B.C. Mark & Tina Schaafsma — Grand Valley, Ont. Deanna, Josiah, Caleb Address of the anniversary couple is: RR 1, Shelburne, ON L0N 1S5</p> <p>Opperdoes Ancaster 1936 May 14 2001 Praise God from whom all blessings flow. With thanks to God, we announce that our parents JACOB and GEPKE VYN (nee BOSMA) have celebrated their 65th wedding anniversary. We pray that our heavenly Father will keep you both in his care. With love from your children: Ralph & Joyce Vyn — Ancaster Annette & Sidney de Groot — Ancaster Pete & Mary Vyn — Ancaster Wilma & Klaas Klaver — Ancaster Dorothy & Rene de Kok — Ancaster Hank & Nellie Vyn — Ancaster Thea & Harry Wiersma — Ancaster Annie Vyn & Joe Hum — Toronto Martin & Anne Vyn — Dundas 33 grandchildren (one in heaven), 25 great-grandchildren Home address: 446 Garner Rd. W (Hwy 53), RR 1, Ancaster, ON L9G 1Y7</p>	 <p><i>Congratulations to Arie & Adriana Van Drunen on their 60th wedding anniversary.</i></p> <p>1941 May 29 2001 ARIE and ADRIANA VAN DRUNEN (nee WUST) Celebrate God's faithfulness on the occasion of their 60th wedding anniversary. Love and best wishes from their children: Gary & Freda — Deep River, Ont. Christina, Heather & Todd, Erica & Lorne Rita & Paul Coste — Kingsville, Ont. Michael & Jolene, Zachery, Dale, Tammy & Allan Casey & Glenn — Dunvegan, Ont. Chris, Heidi, Danny, Bobby Willy & Jake Zuiderveen — Essex, Ont. Renee & Jamie, Jeremy, Logan, Peter & Stacey, Tristyn, J. J. George & Hilda — Peterborough, Ont. Anthony, Melissa, Stephen, David Best wishes may be sent to: RR 2, Kingsville, ON N9Y 2E5</p>
<p>Birth With joy and thankfulness to God, we announce the birth of Jonathan Edward son of Ed & Michelle Top. Another grandchild for Evert & Jenny Gritter and Hennie Top. For the Lord is good and His love and His faithfulness continues through all generations. May 5, 2001 Address: 270 Gladwin Road, Abbotsford, B.C. V2T 5Y2</p>	<p>1961 June 9 2001 With joy and thankfulness, we announce the 40th wedding anniversary of our parents and grandparents MARTIN and HELEN (HOEKMAN) BOOMSMA May God continue to bless you and keep you in His care. Rob & Betty Boomsma — Lindsay, Ont. Ryan, Darren Anita & Leo Woudstra — Georgetown, Ont. Adam Janine & Pete Bergsma — Milton, Ont. Elliot, Gavin Home Address: 42 Byron St., Georgetown, ON L7G 3W7</p>	<p>1951 June 15 2001 With joy and gratitude, we announce the 50th wedding anniversary of our parents ARIE and GERDA LAMMERS (nee HUNINK) Congratulations Mom & Dad. With love: Henk & Debbie Art, Martha, Kimberley and Brent Elsa & Mike Gerald Ed We invite friends and family to join us at an Open House on Saturday, June 16, 2001 D.V., from 2 - 4 p.m. at Providence Christian Reformed Church, 4845 King St. E., Beamsville. Home address: 4339 Mountainview Rd., Beamsville, ON L0R 1B2</p>	<p>Strathroy, Ont. Trenton, Ont. 1961 June 15 2001 "Unless the Lord builds the house, those who labor, labor in vain." (Psalm 127:1) With thanksgiving, we celebrate the 40th wedding anniversary of our parents and grandparents GERRY FISHER (nee VANDERHILL) and Rev. RONALD G. FISHER Melanie Fisher, Grand Rapids, Mich. Tim & Jeanne Fisher — Waterloo, Ont. Joel, Eric, Trent Michael & Amy Fisher — Kitchener, Ont. Owen, Isabel Christine Fisher — Revelstoke, B.C. Friends are invited to join Ron and Gerry for an Open House on June 10, 2001 after the 10 a.m. worship service at Ebenezer CRC, 18 4th Avenue, Trenton, Ontario. Best wishes only. Home address: 3160 County Road 3, RR 1, Carrying Place, ON K0K 1L0</p>
<p>Birthday With great joy and gratitude to the Lord, we look forward to celebrating the 80th birthday of our mother, grandmother and great-grandmother JANKE GRASMAN Our prayer is that the Lord will continue to bless her with good health and happiness for many years to come. Friends are invited to an Open House at John Knox Christian School, 82 McLaughlin Rd. S. Brampton ON L6Y 2C7 on Saturday June 2, 2001, from 2-4 p.m. Best wishes only please.</p>	<p>Send your anniversary, birthday and other important family notices to: Christian Courier at fax #: 905-682-8313 or by e-mail to: ccadpromo@aol.com</p>		<p>Obituaries Rotterdam, Brampton, the Neth. Ont. August 15, 1915 - May 8, 2001 Great Is Your Faithfulness! The Lord called home our dear mother, grandmother and great-grandmother CORRIE HOOGENDAM-KORSTANJE (nee DUPREE) We are thankful for the long and healthy life entrusted to her. She was predeceased by her first husband Johan Hoogendam in 1976 and her second husband Johan Korstanje in 1990. Ria & John Ritsema — Guelph, Ont. Lenny & John Rustenburg — Whitby, Ont. Netty & Harry Kalsbeek — Burlington, Ont. Hans & Shirley Hoogendam — Calgary, Alta. 11 grandchildren and 12 great-grandchildren as well as Lynn & Terry Korstanje with 3 children. The funeral and memorial services were held in Brampton on Friday, May 11, 2001, conducted by the Revs H Praamsma and P VanEgmond.</p> <p>Hollandscheveld Edmonton, Dr. the Neth. Alberta January 15, 1929 - May 2, 2001 "Rejoice in the Lord always" (Phil. 4:4) JOHN HENRY MOES went home to glory to be with his Lord and Savior Jesus Christ, at the age of 72. He is survived by his loving family: wife Roeli, four children: Everett (Annette) Moes, Henrietta Moes, Al (Heather) Moes, and Diana Moes, 7 grandchildren: Joanne, Carol, Julie, Matthew, Catherine, Marie, and Adrienne, one brother and six sisters. Correspondence address: 206-2011 137 Ave., Edmonton, AB T5A 4W2</p>

Classifieds

Obituaries	Obituary	Event	Teachers	Nannies, the Netherlands
<p>"Fear not, I have redeemed you, I have summoned you by name, You are mine." Isaiah 43:1b</p> <p>On April 27, 2001, our heavenly Father called home</p> <p>ALICE MASSELINK (nee HOFMAN) in her ninety-ninth year.</p> <p>For 62 years, she shared a rich and varied life with her husband, John Masselink, who predeceased her in 1987.</p> <p>She was the dear mother and role model of the late Alice (1985) and Anthony (1988) Van Namen, Don & Aukje Wonnacott, Jenny & Murray Visser, Bill & Marilyn Masselink.</p> <p>She will be sadly missed, but joyfully remembered by her children, her 11 grandchildren and 12 great-grandchildren.</p> <p>A Service of Celebration was held at Grace Christian Reformed Church, Scarborough, on May 1, 2001, with son-in-law, the Rev. Don Wonnacott officiating. Gracious tributes to Mother were shared by her son, the Rev. Bill Masselink and granddaughter, Jessica Carson.</p> <p>Corresponding address: Jenny Visser, 100 Donald Cresc., Agincourt, ON M1S 1P2</p>	<p>Hardenberg, Ov. Brighton, Ont. September 8, 1934 - May 1, 2001</p> <p>"So we fix our eyes not on what is seen, but what is unseen. For what is seen is temporary, but what is unseen is eternal." (2 Cor 4:18)</p> <p>The Lord called to His eternal home His child</p> <p>FYGIE (FAY) FLEDDERUS (nee VELTMAN)</p> <p>Beloved wife of Evert Fledderus for 45 years and dear mother and Oma of Willy & Nelly Fledderus - Brighton, Evert, Cornelia, Carolyn, Albert Alan & Linda Fledderus - Brighton, Patrick, Tracy, Jeff & Tina Fledderus - Carrying Place, Ian, Elliott, Lisa & Owen Greydanus - Colborne, Maryann, Mitchell, Michelle, David Harold & Catharine Fledderus - Ameliasburg, Zachary, Cassandra, Natasha</p> <p>Predeceased by son Jeffrey</p> <p>Correspondence address: Mr. Evert Fledderus, RR 3, Brighton, ON K0K 1H0</p>	<p>WIERINGERMEER PICNIC</p> <p>July 7, 2001 at Queens Park, Stratford, Ont. from 10 a.m. - 3 p.m. Take your lunch. Coffee will be provided. Pass it on. Call 519-631-6234 or 519-537-7549.</p>	<p>STOUFFVILLE, ONT.:</p> <p>Stouffville Christian School is now accepting applications for teachers for primary, junior and intermediate levels. Please send resumes to:</p> <p>Stouffville Christian School 565 Uxbridge-Pickering Townline Claremont, ON L1Y 1A3 Fax: 905-640-7845</p>	<p>Nanny needed for a family (with four children ages 9-14) in the Netherlands. Employment to begin in August. For more information, please call: Anny Blijdorp 011-31-698-533343, e-mail: blijdorp1@wish.net or Margaret Vander Veen 905-389-5257</p>
<p>"One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life." (Ps. 27:4a)</p> <p>Peacefully went home to be with the Lord, our father, grandfather and great-grandfather</p> <p>LEENDERT ADRIANUS POOT on May 7, 2001, in his 93rd year.</p> <p>Beloved husband of Maria Poot (Meinders)</p> <p>Father of Leen Poot - Fort Lauderdale, FL, Anne & Jack Westerhoek - Thornhill, Ont.</p> <p>Arie Poot - North York, Ont.</p> <p>Margaret Poot - Richmond Hill, Ont.</p> <p>Sita & Harvey Broersma - Bowmanville, Ont.</p> <p>Joanne & Bill Luinstra - Kincardine, Ont.</p> <p>Rita & John Gerber - Guelph, Ont.</p> <p>John & Maria Poot - Woodbridge, Ont.</p> <p>Jean & Steve Williams - Hamilton, Ont.</p> <p>Jeanette & Pete Oostlander - Cranbrook, B.C.</p> <p>Ben & Michelle Poot - Brampton, Ont.</p> <p>Dirk Poot (deceased) one grandson Wayne Luinstra (deceased)</p> <p>33 grandchildren and 41 great-grandchildren.</p> <p>He lived his life confident in the assurance of salvation.</p> <p>Memorial Service was held in Holland Christian Homes on May 9, following the interment.</p> <p>Correspondence address: Maria Poot, 7900 McLaughlin Rd. S., Cov. T 507, Brampton ON L6Y 5A7</p>	<p>Church Anniversaries</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>Grace CRC of Cobourg has changed their evening worship service time from 6 p.m. to 6:30 p.m. We will be meeting at this time each Sunday evening throughout the year.</p>	<p>RIMBEY, ALTA.:</p> <p>Rimbey Christian School, located in central Alberta, has two openings for full-time teaching positions for this fall in the Elementary and Jr./Sr. High divisions. Experience in teaching Language Arts, Music and/or Math and Science is preferred.</p> <p>Rimbey Christian School, established in 1986, is a vibrant and positive inter-denominational K-12 school affiliated with Christian Schools International. Interested parties should forward a detailed resume, including a statement of faith and philosophy of Christian education to:</p> <p>Mr. Brian Wheale Rimbey Christian School Society Box 90, Rimbey, AB T0C 2J0 Phone/fax: 404-843-3904 e-mail: richrsc@telusplanet.net</p>	<p>Happy family with three wonderful boys, aged 7 & twins 5½, looking for loving, conscientious, energetic "Mary Poppins" (22+, driver, non smoker, coll. grad.) We speak Dutch and English. Dad is accountant, mom works free-lance. Cleaner employed. Start mid-August for 1 year. For more info, contact us at jacobson@bart.nl or Manskatie@hotmail.com</p>
<p>LEENDERT ADRIANUS POOT on May 7, 2001, in his 93rd year.</p> <p>Beloved husband of Maria Poot (Meinders)</p> <p>Father of Leen Poot - Fort Lauderdale, FL, Anne & Jack Westerhoek - Thornhill, Ont.</p> <p>Arie Poot - North York, Ont.</p> <p>Margaret Poot - Richmond Hill, Ont.</p> <p>Sita & Harvey Broersma - Bowmanville, Ont.</p> <p>Joanne & Bill Luinstra - Kincardine, Ont.</p> <p>Rita & John Gerber - Guelph, Ont.</p> <p>John & Maria Poot - Woodbridge, Ont.</p> <p>Jean & Steve Williams - Hamilton, Ont.</p> <p>Jeanette & Pete Oostlander - Cranbrook, B.C.</p> <p>Ben & Michelle Poot - Brampton, Ont.</p> <p>Dirk Poot (deceased) one grandson Wayne Luinstra (deceased)</p> <p>33 grandchildren and 41 great-grandchildren.</p> <p>He lived his life confident in the assurance of salvation.</p> <p>Memorial Service was held in Holland Christian Homes on May 9, following the interment.</p> <p>Correspondence address: Maria Poot, 7900 McLaughlin Rd. S., Cov. T 507, Brampton ON L6Y 5A7</p>	<p>50TH ANNIVERSARY</p> <p>Wyoming Christian Reformed Church, 50th anniversary celebration, Wyoming, Ontario.</p> <p>All former members and friends of the congregation are invited to a weekend of celebration on July 14 and 15, 2001. Join us for dinner at 5:30 p.m. and a program at 8 p.m. on Saturday and commemorative services on Sunday at 10 a.m. and 3 p.m. Please RSVP by June 12 if you plan to attend the dinner. Limited seating available. For more information and/or to make reservations call Obbie Deelstra at 519-845-3877 or e-mail Emily Dam: emily@ebtech.net</p>	<p>NOBLEFORD, Alta.</p> <p>The committee for the restoration of the first Christian Reformed Church in Canada (est. 1905) is pleased to announce that restoration is now complete. Many thanks to all who supported us in this venture. You are invited to attend the official opening of the church on June 30, 2001 at 4 p.m. Refreshments and fellowship to follow. RV parking available on site. RSVP to Bert Konyonenbelt, Box 82, Nobleford, AB T0L 1S0 or phone 403-824-3442 by June 15, 2001. Nobleford CRC Restoration Committee.</p>	<p>Personal</p> <p>Christian lady, in her 40s, who enjoys church, music, homemaking and travel, would love to meet a Christian gentleman, 40-55 yrs. of age, with similar interests. Please send letters to: File #2717, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>Help wanted</p> <p>HORTICULTURAL SALES:</p> <p>Ambitious wholesale nursery in the Niagara region has an opening for a sales position in the Mid-West USA. Position requires calling on Garden Centres providing them with a complete selection of nursery stock. We provide a strong, brand name program, along with a very extensive and colorful promotional program. Person must be able to develop existing accounts and establish new accounts and have a strong desire to succeed. Strong communication skills, ability to work as a team, and sales experience is necessary. Overnight travel is involved. We provide excellent remuneration, incentives and benefits. Please send resumes with references and salary history with complete confidence to: John Langendoen, 1000 Balfour St., Fenwick, ON L0S 1C0</p>
<p>He lived his life confident in the assurance of salvation.</p> <p>Memorial Service was held in Holland Christian Homes on May 9, following the interment.</p> <p>Correspondence address: Maria Poot, 7900 McLaughlin Rd. S., Cov. T 507, Brampton ON L6Y 5A7</p>	<p>1951 50th ANNIVERSARY 2001</p> <p>First Christian Reformed Church Brandon, Manitoba</p> <p>"The Lord has done great things for us." (Psalm 126:3)</p> <p>September 14, 15, 16, 2001</p> <p><i>Everyone is Welcome!</i></p> <p>Contact: First Christian Reformed Church, 1509 Victoria Ave. Brandon, MB R7A 1B7 E-mail: firstcrc@gateway.net Phone: 204-727-4652 or 204-725-1445</p>	<p>Teachers</p> <p>GUELPH, ONT.:</p> <p>John Calvin Christian School, situated in a beautiful university town setting is currently accepting applications for a definite opening at either the Grade 2 level or the Grade 7 level. Please forward your resume or application to:</p> <p>Jake Vriend John Calvin Christian School 290 Water St., Guelph ON N1G 1B8 Phone/Fax 519-824-8860 E-mail: jcalvin@on.aibn.com or jvriend@sympatico.ca</p>	<p>Waterloo, Ont. Christian widow, 60, would like to meet sincere, active, fun loving Christian gentleman. Please send letters to File #2718, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>Help wanted</p> <p>Sincere Christian gentleman in his 50s wants to meet a Christian lady who enjoys music and church activities. Please send letters to: File #2719, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>
<p>For Rent</p> <p>House for rent on quiet cul-de-sac in St. Catharines' North-end. Very close to Lake Ontario. June 1 - August 30 \$250 per week. Call 905-935-4146</p>	<p>25th ANNIVERSARY</p> <p>The Mount Brydges Christian Reformed Church will be celebrating its 25th anniversary on June 16 and 17. A dessert social is planned for Saturday evening at 7:00 p.m. at the Strathroy Community Christian School, 7870 Walkers Drive, Strathroy. A special worship service will be held on Sunday at 9:30 a.m. with former pastors participating. All former members and friends are invited. For more information, please call 519-264-2362.</p>	<p>REXDALE, ONT.:</p> <p>Timothy Christian School, Toronto (Rexdale), invites applications from qualified and experienced teachers at the intermediate level for the 2001/2002 school year. We are looking to fill a 100% position - we are flexible and will consider all qualified applicants. TCS is a west-end Toronto school with an enrollment of approximately 200 students and a staff of 12 teachers. We have a full computer lab, an art, music and ESL program and a student population rich in cultural and denominational diversity. If you are interested in joining our teaching team, send your applications to:</p> <p>Att. Mrs. A. Kapinga-Gruning Timothy Christian School 28 Elmhurst Dr., Rexdale, ON M5W 2J5 Phone: 416-741-5770; Fax: 416-741-3359 E-mail: Kapinga-g@home.com</p>	<p>NOTICE</p> <p>The Board of Trustees of the Christian Reformed Church in North America, in responding to allegations of sexual abuse at an overseas missionary boarding school during the 1970s has appointed a committee to investigate the matter and to make appropriate recommendations to the Board of Trustees. Anyone with information about such alleged abuse is requested to contact any member of the committee. The identity of persons contacting the committee will be treated with discretion and confidentiality. No public disclosure of any kind will happen without the specific consent of the individuals involved.</p> <p>The membership of the committee is:</p> <p>Dr. Arthur Schoonveld 616-224-5882 schoonva@crcna.org</p> <p>Ms. Kathleen Smith 616-956-7421 kathy_smith@firsterc.org</p> <p>Dr. Carol Rottman 616-691-7672 rottc@lserv.net</p> <p>Ms. Sarah Cook 613-745-5914 scook@ocrl.ca</p> <p>Rev. Peter Nicolai 519-354-3807 pnicolai@ciaccess.com</p>	<p>Home is where the Classifieds are. Stay Home with us.</p>

Classifieds

Job Opportunities

Rimbey CRC is seeking a
PASTOR
to minister to our congregation of 40 families, situated in Central Alberta. Our services are a blend of traditional and contemporary. A church profile is available. Send all inquiries to:
Rimbey Search Committee
c/o Kathleen van Dam, Box 759,
Bentley, AB T0C 0J0, Canada.
Phone 403-748-2336
e-mail: bkvandam@aol.com

WORSHIP DIRECTOR
First Christian Reformed Church of
Abbotsford, B.C., is seeking a
part-time worship director with a
Reformed Christian perspective to help
plan and lead blended worship and to
encourage and develop members' gifts
for leading worship. For info/applica-
tion form contact (by June 30)
Search Committee, c/o First CRC,
Box 485, Abbotsford, BC V2S 5Z5,
or e-mail the church office at:
abby1crc@uniserve.com

Teachers

CHATHAM, ONT.:
Chatham Christian High School in-
vites applications for teaching posi-
tions, beginning September 2001, in
the following areas:

Art, Physical Education, Science
Please submit a letter of application
with your resume to:

Chatham Christian High School
Att. Mr. John Van Pelt, Principal
475 Keil Drive S., Chatham, ON
N7M 6L8

Phone: 519-352-4980;
Fax: 519-352-4041
E-mail:

johnvanpelt@chathamchristian.ca

ORANGEVILLE, ONT.:
Orangeville Christian School invites
applications for a definite Junior/
Intermediate position commencing
September 2001. Strengths in French
would be an asset. If you would like to
be part of a vibrant, growing staff and
school with strategic plans for relocat-
ing to a new facility, than O.C.S. is the
place for you!
Please forward your resume, state-
ment of faith and philosophy of
Christian Education to:

Orangeville Christian School
PO Box 176, Orangeville ON
L9W 2Z6

Phone: 519-941-3381;
Fax: 519-941-4391;
e-mail: ocs@hurontario.net
Att.: Education Committee.

WYOMING, ONT.:
John Knox Christian School needs a
full-time Grades five/six teacher for
September 2001. Contact us if you are
keen to challenge students to excel,
agreeable to being part of a vibrant, en-
couraging staff and ready to work with a
supportive school community.
Send your resume, statement of faith,
summary of experience, and educa-
tional philosophy to:

Mr. Ymko Boersma, Principal
John Knox Christian School
Box 81, Wyoming, ON N0N 1T0
phone/fax: 519-845-3112
e-mail: jkcs@ebtech.net

Job Opportunities



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- **Physical Science** (Introduction to Physical Science)
- **Physics** (General Physics I and II)
- **Physical Education** (Football, Gymnastics)
- **Psychology** (Health and Well-Being, possibly other courses)

Applicants should possess a Master's degree or Doctorate, and should be in
agreement with the Reformed Christian basis of the University.
Deadline: until filled.

Direct applications and the names and addresses of three references to:
Dr. Wytse van Dijk
Vice-President (Academic), Redeemer University College
777 Garner Rd. E., Ancaster, Ontario, Canada L9K 1J4
Fax: 905/648-2134, E-mail: vandijk@redeemer.on.ca

*Canadian citizens and permanent residents will be considered first for these
positions. Redeemer University College is an equal opportunity employer.*

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Faculty Position
Beginning August 2001

SOCIAL WORK DEPARTMENT

(Temporary position with possibility for regular appointment)

A doctorate in social work or related field is preferred, or a Master
of Social Work and a minimum of two years post-MSW supervised
practice required. Ability to teach in all areas of a generalist BSW
program.

Evaluation of applications will continue until the position is filled. To
learn more about the position and receive application materials,
qualified persons committed to a Reformed, biblical perspective and
educational philosophy are encouraged to send a letter of interest
and a curriculum vita/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Avenue NE
Sioux Center, IA 51250-1697

Facsimile: 712 722-4496
E-mail: vpaa@dordt.edu
Webste: ww.dordt.edu/offices/acadaff

*Dordt College encourages the nominations and candidacies of women, minorities, and
persons with disabilities.*

The Campus Ministry Committee of Classis British Columbia North
West, invites applications for a full time

CAMPUS MINISTER

to establish and develop a new campus ministry at the
University of Northern British Columbia (UNBC)
Prince George, B.C.

UNBC is a relatively small university, which openly states it is
committed to the spiritual development of students. This campus
ministry position will be the first full time chaplain for the university
geared to ministering to a diverse student population, faculty and
staff, including members of the Christian Reformed Church.

The unique nature of UNBC as a regional university allows it to be
a strategic source of leadership to the entire region. The campus
ministry is envisioned to become an integral part of the life and
influence of the university.

We are looking for a Christian with a strong commitment to the
Reformed faith:

- * Is self motivated and able to develop this new ministry,
- * Has advanced academic and/or professional degrees,
- * Has experience in working pastorally with youth and students,
- * Is able to relate well to religious and ethnically diverse groups on
campus,
- * Able to nurture healthy relationships with volunteer campus
ministry workers from other denominations and faiths.

A job description is available upon request. Please send a letter of
application, a complete resume, two reference letters, as well as a
brief outline of a personal vision for campus ministry to:

Rev. Pieter Hendricks

4714 Loen Ave., Terrace, B.C. V8G 1Z7

E-mail: phendriks@kermode.net

Deadline for applications to be considered is June 1, 2001

Science and a Music position open:

Smithville District Christian High has a **senior science position** and
a **part time music position** available September 2001.

Come join us!

We offer a holistic Christian education in modern updated facilities
supported by a caring staff and a progressive support community.

Please address all inquiries to:

Marc Strooboscher, Principal
Smithville District Christian High School

6488 Smithville Road

Smithville, ON L0R 2A0

Ph: 905-957-3255

Fax: 905-957-3431

email: sdoffice@sdch.on.ca

Miscellaneous



The Living Word
Sermons for reading services.
Contact:

CRC
R. Vander Ploeg, Sec./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

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Classifieds

Job Opportunities

Langley Christian Schools
LCS, an inter-denominational Christian school system of about 700 students (K-12) is inviting applications for September 2001:

- Special Education / Learning Assistance (Grades 7-12)
- 70 % Primary Position (Grades 1-6)
- Computer Teacher (Grades 7-12)
- Science-Chemistry (Grades 9-12)
- Math Teacher (Grades 9-11)
- Middle School Teachers (Grades 7 & 8)

Forward inquiries to:
Leo Smit, Superintendent
22702 - 48th Avenue
Langley, BC V2Z 2T6
Phone: 604-533-0839
Fax: 604-533-0842
E-Mail: lmsmit@home.com

Miscellaneous

The Board of Directors of Classis Hamilton Homes for the Aged, Inc., operating as

Shalom Manor

a 132 bed, Christian, *Long Term Care Facility*, serving seniors of Dutch descent from the Reformed Christian community, requires a qualified and experienced

Chief Executive Officer

The successor to the retiring CEO must have:

- a university degree in Business Administration and/or Health Care Administration.
- experience in working successfully with a volunteer Board of Directors.
- qualifications to be, or become, an administrator in Ontario
- exceptional leadership, financial management and administrative skills, with a focus on programs, care and services for the elderly
- minimum of three years senior management experience in Long Term Care
- a good working knowledge of the Dutch language to interact with the residents, as well as computer skills, will be definite assets

Please mail your resume stating qualifications, experience and compensation expectations, in confidence, no later than **June 30, 2001**, to the:

Chair, CEO Search Committee, Shalom Manor
12 Bartlett Ave., Grimsby, ON L3M 4N5

Miscellaneous

Wellandport Christian School

invites all friends, former colleagues, and students to a **Retirement Evening**

for
Evelyn Heida & John Pouli
on
Monday, June 11 at 7:00p.m.
in the
Wellandport Christian School Gym

Travel

DCA Travel & Cruise
1-800-667-2525
TORONTO 416-224-6211
BRADFORD 906-776-6763
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ON SALE: KLM, A. C., Canada 3000
MARTINAIR... DIRECT
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Miscellaneous

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THE BACK TO GOD HOUR

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Penticton - CKOR 8:00 am 800
Port Alberni - CJAV 7:00 pm 1240
Prince George - CIRX 7:00 am 94.3
Princeton - CHOR 8:00 am 1400
Smithers - CFBV 9:15 am 1230
Summerland - CHOR 8:00 am 1450
Vernon - CJIB 9:30 pm 940

ALBERTA

Brooks - CIBQ 8:00 am 1340
Ft. McMurray - CJOK 8:30 am 1230
High River - CHRB 6:30 pm 1140
Edmonton - CJCA 6:00 pm 930
Westlock - CFOK 7:30 am 1370

SASKATCHEWAN

Estevan - CJSL 8:00 am 1280
Weyburn - CFSL 8:00 am 1190

MANITOBA

Altona - CFAM 9:30 am 950
Steinbach - CHSM 8:00 am 1250
Winnipeg - CKJS 9:15 am 810

ONTARIO

Atikokan - CHAK 9:30 am 1240
Chatham - CFCO 6:30 am 630
Fort Frances - CFBO 9:30 am 640
Guelph - CJOY 8:30 am 1460
Hamilton - CHAM 7:30 am 820
Kapuskasing - CKAP 7:00 am 586

London - CKSL 7:00 am 1410
Newmarket - CKDX 9:00 am 88.5
Oshawa - CKDO 8:00 am 1350
Owen Sound - CFOS 7:00 am 560
Pembroke - CHVR 10:00 am 96.7
Sarnia - CHOK 7:30 am 1070
Stratford - CJCS 8:30 am 1240
Windsor - CKLW 7:30 am 800
Wingham - CKNX 10:30 am 920

NEW BRUNSWICK

Saint John - CHSJ 9:00 am 94.1

PRINCE EDWARD ISLAND

Charlottetown - CFCY 7:00 am 630

NOVA SCOTIA

Bridgewater - CKBW 7:30 am 1000
Digby - CKDY 6:00 am 1420
Halifax - CFDR 8:30 am 780
Liverpool - CKBW 7:30 am 94.5
Kentville - CKEN 8:30 am 1490
Middleton - CKAD 8:30 am 1350
New Glasgow - CKEC 7:30 am 1320
Shelburne - CKBW 7:30 am 93.1
Sydney - CJCB 7:00 am 1270
Weymouth - CKDY 8:30 am 103.1

Kid's Corner-Radio

Drayton Valley, AB - CIBW 8:30 am-Sunday 92.9fm
Nordegg, AB - CHBW 8:30 am-Sunday 93.9fm
Rocky Mtn. House, AB - CHBW 8:30 am-Sunday 94.5fm
Prince Rupert, BC - CIAJ 10 am-Saturday 100.7fm
Niagara Falls, ON - CJRN 7:30am-Sunday 710am

ALBERTA

Lethbridge - CJLL
Monday - 10:00 pm
Saturday - 3:00 pm
ONTARIO - CTS
Tuesday - 9:00 am

Check your local listings
for cable outlets airing
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Sunday:

PACIFIC — B.C. 5 pm
MOUNTAIN — AB .. 6 pm
CENTRAL —
SK & MB 4 pm, 11 pm
EASTERN —
ON & QC 5 pm
ATLANTIC — NFLD, NB,
NS & PEI 6 pm

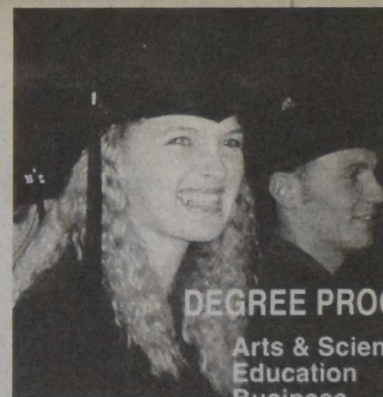
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Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- May 27 Ermelo Male Chorus in concert. **Georgetown**, Holy Cross RC Church 7:30 p.m. With Children's choir.
- May 29 Ermelo Male Chorus in concert. **Toronto**, St. James Cathedral 1 p.m. Lunch hour concert.
- May 31 Ermelo Male Chorus, **Kingston**, Ont. St. George Anglican Church. 8 p.m. Benefit for local Chr. School.
- June 1 Ermelo Male Chorus, **Peterborough**, George St. United, 8 p.m. Sponsor Dutch Can. Cultural Assoc.
- June 2 Ermelo Male Chorus, **Brampton**, Ont. Holland Chr. Homes, 7:30 p.m. with Choraliers Male Chorus. For more info, about any of these concerts, call 905-459-3913.
- May 31 Organ recital by Jonathan Oldengarm at St. Paul's Anglican Church, Bloor St., **Toronto**. 12:00 p.m. Call 519-338-3214
- June 1-2 Woodland Christian High School, **Breslau (Kitchener)** will celebrate 25 years of Christian Education. Dinner/reception at Guelph Place, Guelph June 1, at 6:30 p.m.; Open House Sat., June 2, 1-4 p.m. at the school. For tickets and info, call the school at 519-648-2114 or fax 519-648-3402.
- June 2 Liberation Choir, Grace Anglican Church, 15 Albion Rd., **Brantford**, Ont. For info call 905-457-2348.
- June 2 Free Christian Discernment Seminar, Ted Brooks, 10 a.m.-4 p.m., Capri Centre, **Red Deer**, Alta.
- June 7 Celebration Diane Vegter's teaching career, Timothy Chr. School, **Barrie**, Ont. See ad in this issue.
- June 7-9 Bible and Ministry Conference, **Calvin Theological Seminary**. For info, pverho72@calvin.edu.
- June 9 Christian Singles Social, **Burlington**, Ont., 8 p.m. Anglican Church 662 Guelph Line. 905-388-7387.
- June 13 Hollandse Dag, **Kingston**, Ont. First Chr. Ref. Church, 10 a.m. Speaker Rev. R. Praamsma, Topic: *De wederkomst van Christus*. For info call 613-546-5615 or 613-542-7928
- June 13 Hollandse Dag, **Moorefield**, Ont. 10 a.m., Speaker Rev. Jacob Kuntz. For info, call 519-638-2053
- June 16 Grunneger Picnic, Grand River Conservation Authority Park, **Rockwood**, Ont. Anytime after 10 a.m. (Authority charges entrance fee to park) but picnic, admission free event. For info, call 519-235-0719
- June 16 Open House for Tena Van Schepen, John Knox Chr. School **Brampton**, Ont. 2-4 p.m. See ad this issue.
- June 16-17 25th anniversary Mount Brydges CRC, **Mt. Brydges**, Ont. See ad in this issue. Call 519-264-2362
- June 20 Organ recital by Jonathan Oldengarm at Yorkminster Park Baptist Church, Young St., one block north of St. Clair, **Toronto**, 12:00 p.m. Call 519-338-3214
- June 23-24 Ancaster CRC, **Ancaster**, Ont. Celebration picnic Saturday, services on Sunday. Call 905-648-2323
- June 27 50th Anniversary Voortman Cookies Ltd. Former salespersons & employees are invited to Open House. Plant tours 9 a.m. See ad in this issue. Call 905-335-9500
- June 30 Nobleford CRC Restored oldest CRC in Canada, opening 4 p.m. Call 403-824-3442. See ad this issue.
- July 7 Wieringermeer Picnic. Queens Park, **Stratford** 10 a.m.-3 p.m. Call 519-631-6234 or 519-537-7549.
- July 7-8 50th anniversary Wallaceburg CRC, **Wallaceburg**, Ont. Saturday 4 p.m. social. Sunday 10 p.m. Praise service. For info, call 519-892-3569 or e-mail: jwdykema@kent.net See ad in May 14 issue.
- Sept. 14-16 First CRC **Brandon**, Man., 50th anniversary. See ad in this issue. Call 204-727-4652 or 204-725-1445
- Sept. 22-23 Exeter Chr. Reformed Church, **Exeter**, Ont. 50th anniversary. For info, call 519-235-2990

AN INVITATION

To all former salespersons and employees of
Voortman Cookies Ltd.



The Voortman family and current employees invite you to join us in our open house celebration of 50 years in business

Wednesday, June 27, 2001

Plant tours commencing at 9:00 a.m.

Presentation 10:30 a.m.

Coffee and treats will be provided.

Please confirm your attendance with Sharon.
905-335-9500

All former students, colleagues and friends are invited to an

OPEN HOUSE

for

TENA VAN SCHEPEN

(nee Vellinga)

★in recognition of 34 years service in Christian education and her upcoming retirement

when: Saturday June 16, 2001 2:00 - 4:00 p.m.

where: John Knox Christian School

82 McLaughlin Road S. Brampton

★if you wish to contribute to a special planned gift, please contact Wendy Vyfvinkel 905-821-0373

TIME FOR NEW FURNITURE?

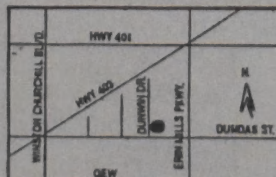
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Our "coil" spring furniture has all the support and comfort you need.



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Timothy Christian School invites all friends of

Diane Vegter

to a celebration of

Diane's 37-year teaching career at Timothy.

This celebration will take place at
Timothy Christian School, 49 Ferris Lane, Barrie, Ont.
on Thursday, June 7 at 9:00 p.m.

For more information please contact
Brenda Goodnough at 705-726-6621
or **Fred Van Arragon at 705-739-8704**



Arie Hoogerbrugge
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Fax: 905-664-2300



News

New travel guidebooks offer Christian perspective of Europe

THE
CHRISTIAN
TRAVELLERS GUIDES

Alan Doerksen

ST. CATHARINES, Ont. — A professor's frustration with the lack of Christian content in travel guidebooks led him to start a series of *Christian Traveler Guides* focused on Europe, which is being picked up by Zondervan Publishing House. He has also set up a website which offers travel tips to Christian travellers, and Christian perspectives on topics such as pilgrimages, and nudity in European art.

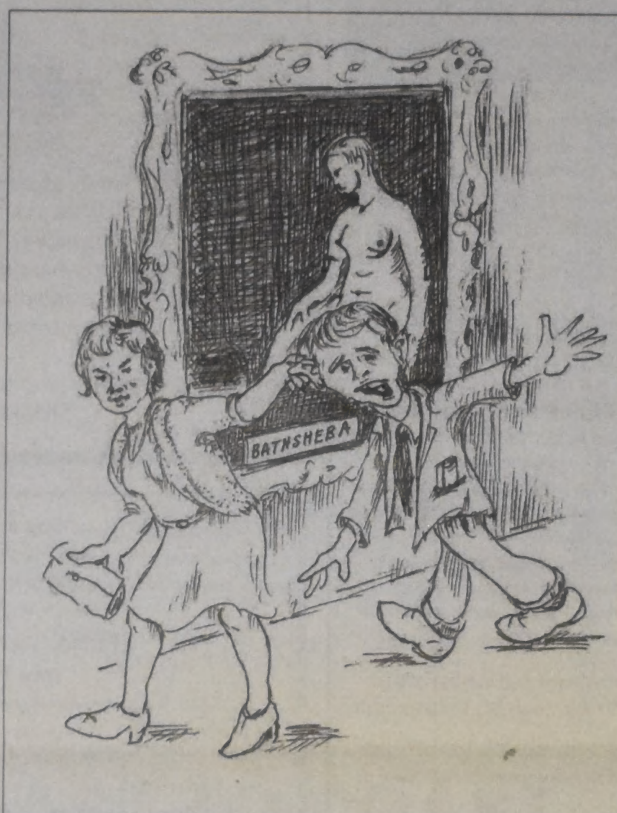
Irving Hexham is a professor of religious studies at the University of Calgary. An Anglican who is originally from Whitehaven, England, Hexham has written several books including *The Christian Travellers Guide to Great Britain*, and *The Christian Travellers Guide to Germany* (which he co-wrote with Lothar Henry Kope — a retired professor of German who taught at the University of Calgary). Other writers of the guidebooks include David Beershad, a professor of art history at U of Calgary, and Carolina Mangone, a graduate student in art history at the University of Toronto, who co-wrote *The Christian Travellers Guide to Italy*.

Christian significance of places

Hexham's website says the Great Britain guide "allows you to ... become a pilgrim with John Bunyan in his beloved Bedford, and see where John Wesley preached against slavery, and converted thousands." The Italy guide "reveals a wealth of art and architecture stretching back to the early church and the age of the martyrs. See where Christians died in the arena and where great artists like Michelangelo depicted unforgettable scenes of Biblical truth."

On his website, he explains in more detail the reasons for the book series: "The Christian Travellers Guide series describes and interprets the religious significance of places, people and events in various countries of the world from a Christian perspective. While secular travel guides tend to neglect or play down the importance of our Christian heritage, this new series brings history alive by concentrating on spiritual and theological issues that have shaped our world."

"Designed to be used alone or



HARRY DER NEDERLANDEN ILLUSTRATION

"But, dear, it's a biblical scene..."

in conjunction with secular guides, they are an invaluable resource for the Christian traveller, and anyone interested in the deeper meaning of religion and culture in society.

"Each guide is organized alphabetically according to the names of cities and sites, and is written to help you deepen your faith by bringing the struggles and triumphs of great Christian leaders and common believers alive through the living witness of places where saints once walked."

Art dilemmas

The website also gives advice on cultural issues likely to be faced by Christians traveling in Europe, such as nudity in art. On that topic, Hexham writes, in part: "Today, Christians who visit European art galleries are often embarrassed when they visit art galleries like the National Gallery, in London, or the Alte Pinakothek in München (Munich)... It comes as a real shock when some Christians discover that many of the pictures they are inclined to dismiss as 'pornographic' were painted by such outstanding Christian artists as the Cranach's, Albert Dürer, and Rembrandt. Therefore, it is necessary to think about such art in a theological context."

Fully man, fully God

About a painting of Mary and the infant Jesus, He writes: "Mary is seen holding the baby Jesus as any earthly mother would hold a child. The theological impulse behind such paintings is to bring Christianity alive in the lives of on-lookers by identifying spiritual events with daily life. Even the clothing worn reflects the times not because the artists knew no better, some did, but because they sought to identify the saving events of the Gospel with their own experiences. ...Reformation artists sought to express the full truth of the Gospel that Jesus was both fully man and fully God.... Nor, are they left in any doubt that the child they see is divine. Where doubts arise is whether or not the events portrayed belong to this world and whether the child actually human. By portraying the baby Jesus as a human baby with a human mother Reformation artists sought to overcome the tendency towards making Jesus a god who is not truly human. Therefore, it followed naturally that they also showed his mother feeding him as baby. Consequently, they kept expressions of his divinity either to other elements in their pictures or to other paintings showing his

resurrection. Thus the theological point behind the depiction of breastfeeding is a strong assertion of the orthodox theological teaching that Jesus was 'very God' and 'very man.'"

Exploring pilgrimages

Hexham also explores the topic of religious pilgrimages:

"Rightly understood, travel, or pilgrimage as it used to be called, is an important spiritual discipline that offers the opportunity for a witness, ministry, and mission. It strengthens one's own faith and can help other Christians worldwide. This is because travel as pilgrimage, rather than secular tourism, provides an opportunity for Christians to explain their faith to unbelievers in a non-threatening manner and brings together fellow believers throughout the world, thus providing an opportunity for ministry and mission through developing a sense of spiritual roots. "Understood Biblically, travel as pilgrimage is solidly grounded in Biblical principles and examples. Most Evangelical Christians are, however, very wary of the word 'pilgrimage' because since the Reformation it has fallen into disuse. Nevertheless, it remains true that for over 1500 years pilgrimage was an unquestioned part of Christian spirituality. Therefore, we do well to examine why the practice fell into disuse and whether ignoring such an important spiritual practice is justified by either the Bible or sound theology."

Travel shapes spiritual outlook

"Travel is an important social and cultural factor that often deeply affects the traveler and shapes their spiritual outlook.... Travel must be placed within a Biblical perspective and seen in the context of Christian life and history. Another way of recognizing the spiritual dimensions of travel is to visit a New Age bookstore where you will find a host of books like Janet and Colin Bord's *Atlas of Magical Britain*, that shows people how to find their spiritual roots in neo-paganism. These books and web sites show that many people seek spiritual fulfilment through travel without considering Christianity. Yet in reality the Christianity has a far richer cultural heritage than most people recognize with deep spiritual roots that any traveler can easily tap. It is this heritage this website seeks to bring alive."

News Digest

Europeans believe in reincarnation

PAMPLONA, Spain (Religion Today) — One in four Central Europeans believes in reincarnation, said theologian Jutta Burggraf, University of Navarre, at the 22nd International Theological Symposium held in Pamplona, Spain, recently.

He explained, "In the past few decades, the doctrine of reincarnation has spread throughout the Western world, because it is quite attractive to a mentality that refuses to address the ultimate.... This way we do not have to take things seriously and the decision for or against God can be postponed. A door is always open; there is always a chance to try again."

The German theologian asked: "Can a person find his identity if he is unaware of his previous forms of existence, or is he obliged to bear the consequences of an unknown past life? The Christian faith has the answers, which are more liberating with regard to man's existential questions on 'the beyond'... God can make us happy in an instant and promises us resurrection of body and soul."

River of Cheerios

CHEBOYGAN, Mich. (AP) — Cheerios poured into the Cheboygan River were corralled by booms and watched carefully as they bobbed along for an environmental-disaster drill recently. About 19 litres of the cereal were dumped from a gas station's pumping dock, says Lee Foresman of the U.S. coast guard's Nation Strike Force. Within 30 minutes, a few Cheerios clung to the shoreline, becoming breakfast for ducks, but most were carried into Lake Huron. Scientists say the crunchy cereal is useful to prepare for an oil spill, because, like oil, it is lighter than water.

Called to the bar

BENTONVILLE, Ark. — A bar called The Honest Lawyer in Bentonville, Ark., has mistakenly been listed among the lawyers in the local Yellow Pages. Area attorneys are not happy about the listing or the tavern in general, reports the Associated Press. In 1999, the Benton County Bar Association asked the state to deny a liquor licence to The Honest Lawyer. "Whether [the] name is proposed maliciously or in jest, the result is the same: Respect for the legal profession and, in turn, the judicial system is impaired," wrote Robin Green, of the association.